

Robt. Stevens
DISCOURSES *Reading*
1767
O N

Several Public O C C A S I O N S

During the WAR in

A M E R I C A.

Preached chiefly with a View to the

Explaining the Importance of the PROTESTANT
CAUSE, in the British Colonies; and the Ad-
vancement of RELIGION, PATRIOTISM and
MILITARY VIRTUE.

Among which are

A Discourse on Adversity; and also a Discourse on
Planting the Sciences, and the Propagation of Chris-
tianity, in the untutored Parts of the Earth.

With an APPENDIX, containing some other pieces.

By WILLIAM SMITH, D. D.
Provost of the College and Academy of Philadelphia.

L O N D O N:

Printed for A. MILLAR, facing Catharine-street; and
R. GRIFFITHS, opposite Somerset House, in the
Strand; and G. KEITH, in Gracechurch Street.

M.DCC.LIX.

DISCOVERIES

General Public Occasions

THE WAR

A. M. R. I. C. A.



THE BRITISH MUSEUM

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MUSEUM

P R E F A C E.

TH E particular design and occasion, as well of these Discourses, as of the pieces in the Appendix, being mentioned in their respective places, the author needs not now detain the reader with a long Preface.

He would only observe that it was neither the fondness of commencing Author, nor the vanity of imagining that he possessed any superior capacity for the work, that led to the present publication. A great part of what is contained in it was published before, at the instance of those to whom he was bound to deny nothing of that kind; and although it became his duty, in those perilous

times, when he was called to deliver most of the following Discourses, to display, according to his best abilities, the immense value of the blessings resulting from the enjoyment of the PROTESTANT RELIGION and CIVIL LIBERTY, in order to propagate a laudable zeal for their Defence; yet he can with truth say that there is no part of his Majesty's Dominions, where those blessings are better understood, or more fully prized, than among men of rank and character in America, who have enjoyed due opportunities of knowlege and improvement.

BUT tho' this be the case in regard to such persons, it can hardly be imagined to be so with respect to the people in general; who live in a dispersed retired state, and are still too much without the above advantages. Nevertheless, that it should be so among them, also is of the utmost importance.

P R E F A C E. v

portance to the future safety and prosperity of the British Colonies.

WE are there on a very different footing, from that of the mother-country here. Both we and our enemies are an encreasing multitude of people, composed of various nations and languages, and continually approaching to each other in our frontier-settlements. We have there no surrounding ocean, nor floating castles, to form a barrier between us.

NOTHING, therefore, but a high and commanding sense of the unspeakable difference between our Religion and that of the enemy, between Liberty and Slavery, kept alive and propagated on our part, can preserve us a separate people, and render us Brave by principle. When once the sense of this difference is lost, or ceases to have its influence on the conduct, all secondary considerations will lend but a feeble aid.

Now, to promote such a sense, to the utmost of the author's power, was his view in delivering such of these Discourses as relate to the war; and with the same view they are now collected into a volume, which he was the more willing to take the present opportunity of publishing here, as he knows how ready the mother-country is to give a kind patronage and reception to whatever is the production of her colonies, and intended for their benefit, tho' otherwise, perhaps, of less value to herself.

THE First and Fifth of the Discourses have no immediate connexion with the subjects of the rest; but, finding sufficient room for them, the author thought proper to insert them, and that in the order of time wherein they were preached. The former was published several years ago; and

and an Edition of the other had been frequently desired and promised.

WITH respect to the style, the author hopes the Occasion will generally justify the Manner. He always endeavours to suit his language to the subject; and thinks he has no where offered to address the Passions, till he has first endeavoured to convince the Judgment. There are some seasons, when more than ordinary Warmth is expected; and, if it be ever allowable, it is on those solemn days, when the interests of a whole country are to be stated and set forth, and each individual in it strongly animated "to play the man for the people and cities of his God."

THE author, however, does not offer to justify any faults that may be found in these Discourses. He fears they have more material ones than what is hinted at above; which
may,

may, perhaps, be incident to the period of life wherein most of them were composed.

BUT he has submitted them to the public, and would neither presume to anticipate its approbation, or its censure.

THE

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* Discourses marked thus * were never printed before.

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ed before the trustees, masters, stu-
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I will sing unto the Lord, for he hath triumphed gloriously.

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DISCOURSE



DISCOURSE I.

Personal Affliction and frequent Reflection upon human Life, of great Use to lead MAN to the REMEMBRANCE of GOD.

PREACH'D IN

Christ-Church, PHILADELPHIA;
September 1, 1754.

ON THE

Death of a beloved PUPIL.



DISCOURSE I

National Abolition and Temperance Re-
formation upon Human Life of great
Use to Lead Man to the Everlasting
Branch of God.

Preached in

First Church, Philadelphia
September 11, 1844

By the

Rev. A. A. Phelps

Boston: Published by
J. B. Russell, 1844.

T O
SAMUEL MARTIN, Esq;

Member of Parliament for Camelford,
Treasurer to the Princess Dowager of WALES,
And Secretary of the Treasury.

AS a Testimony of Regard to his
public Character, and of Gra-
titude for the Honour of his Friend-
ship thro' a Series of Years, this *Dis-*
course, preached on the Death of his
beloved Cousin, is

most humbly inscribed

By the AUTHOR.

TO
SAMUEL MARTIN, Esq.
Member of Parliament for Caerphilly,
Treasurer to the Prince's Tower of Wales.

THE following Verses having been originally printed with this Discourse, ought not now to be separated from it. When the good-natured reader is acquainted that they are a Collection of the Tears of a few young gentlemen, who were fellow Students of the deceased, the Author knows that he may depend on that Candour in favour of them, which he can only hope for, in favour of himself.

By the Author.

TO THE
A U T H O R,

On hearing his SERMON, upon the Death of
his hopeful Pupil, our dear Fellow-student,
Mr. WILLIAM THOMAS MARTIN *.

I CALL no aid, no muses to inspire,
Or teach my breast to feel a poet's fire ;
Your soft expression of a grief sincere,
Brings from my soul a sympathetic tear.
Taught by your voice, my artless sorrows flow ;
I sigh in verse, am elegant in woe, }
And loftier thoughts within my bosom glow. }
For when, in all the charms of language drest,
A manly grief flows, genuine, from the breast,
What gen'rous nature can escape the wounds,
Or steel itself against the force of melting sounds ?

O! could I boast to move with equal art
The human soul, or melt the stony heart ;
My long-lov'd friend should through my numbers
shine,
Some virtue lost be wept in every line ;

* The young Gentleman so justly lamented here, was the second son of the Hon. Josiah Martin, Esq; of New-York. He died at Philadelphia, while a student in the higher Philosophy class of the college there.

For virtues he had many----'Twas confess
 That native sense and sweetness fill'd his breast.
 But cooler reason checks the bold intent,
 And, to the task refusing her consent,
 This only truth permits me to disclose,
 That in your own, you represent my woes ;
 And sweeter than my song, is your harmonious
 prose !

*College of Philadelphia,
 September 5, 1754.*

F. HOPKINSON.

On the same, by a Fellow-student.

AND is your MARTIN gone ? Is he no more,
 That living truth, that virtue seen before ?
 Has endless night already hid the ray,
 The early promise of his glorious day ?
 That grief, great *Mourner* ! in such strains express,
 Shews he was deep implanted in your breast.
 Yet hark ! soft-whispering reason seems to say,
 Cease from your sorrows, wipe these tears away.
 He's gone, he's past the gloomy shades of night,
 Safe-landed in th' eternal realms of light.
 Happy exchange ! to part with all below,
 For worlds of bliss, where joys unfading flow,
 And fainted souls with love and rapture glow.

*College of Philadelphia,
 September 6, 1754.*

S. MAGAW.

On

On the same, by a Fellow-student.

WHILE for a pupil lost, your sorrow flows,
 In all the harmony of finish'd prose ;
 While melting crouds the pious accents hear,
 Sigh to your sighs, and give you tear for tear ;
 We too, in humble verse, would treat the theme,
 And join our griefs to swell the general stream.
 For we remember well his matchless power,
 To steal upon the heart, and cheer the social hour.

Ah! much-lov'd friend! too soon thy beauties
 fade !

Too soon we count thee with the silent dead !
 Thou, late the fairest plant in virtue's plain,
 The brightest youth in wisdom's rising train ;
 By genius great, by liberal arts adorn'd,
 By strangers seen and lov'd, by strangers mourn'd ;
 Blest in a tender brother's friendly breast ;
 And in paternal fondness doubly blest !
 Art thou now sunk in death's tremendous gloom,
 Wrapt in the awful horrors of a tomb ?
 Ah me ! how vain all sublunary joy !
 Woes following woes, our warmest hopes destroy !

But hark !--some voice celestial strikes mine ear,
 And bids the muse her plaintive strains forbear.

“ Weep not, fond youths,---it cries, or seems to
 cry---

“ He lives, your MARTIN lives, and treads the
 sky ;

“ From care, from toil, from sickness snatch’d
away,

“ He shines amid the blaze of heaven’s eternal
day.

College of Philadelphia, J. DUCHE.
September 7, 1754.

On the same.

CHECK, mournful preacher! check thy
streaming woe,

Pierce not our souls with grief too great to know;
He joys above whom we lament below.

Snatch’d from our follies here, he wing’d his way,
To sing HOSANNAS in the realms of day,

With him, the fight of life and death is o’er,

And agonizing throes shall pain no more ;

No more shall fell disease, with wasteful rage,

Blast the fair blossoms of his tender age ;

Transplanted now, he blooms a heav’nly flow’r,

Where spring eternal decks yon Amaranthine bower.

Thy pious sorrows, SMITH, to future days,

Shall bear his image, and transmit his praise.

Still, still I feel what thy Discourse imprest,

When pity throb’d, congenial, in each breast :

When deep distress came thrilling from thy
tongue,

And sympathizing crouds attentive hung.

To mourn for thy lov’d Pupil all approv’d ;

On such a theme ’twas virtue to be mov’d.

Whoe’er these tender pages shall explore,

Must learn those griefs the Pulpit taught before.

College of Philadelphia, T. BARTON.
September 7, 1754. On

On the same.

O DEATH! could manly courage quell thy
power,

Or rosy health protract the fatal hour ;
Could tears prevail, or healing arts withstand
Th' unsparing ravage of thy wasteful hand ;
Then MARTIN still had liv'd a father's boast,
Nor had a mother's fondest hopes been lost ;
Then, SMITH, thy darling youth, thy justest pride,
With virtue's first examples long had vy'd.

But he is blest where joys immortal flow ;
Cease tears to stream, be dumb the voice of woe.
Releas'd from vice, in early bloom set free
From the dire rocks of this tempestuous sea,
The youthful saint, in heav'n's ambrosial vales,
With glory crown'd, ætherial life inhales.
No more let grief repine, or wish his stay,
In this dark gloom, this twilight of our day.
Rather we'll hail him fled from night's domain,
Array'd in light to tread the azure plain.
There science dwells;---before the mental eye
Nature's stupendous works unfolded lie ;
There wisdom, goodness, power diffusive shine,
And fire the glowing breast with love divine.

*College of Philadelphia,
September 7, 1754.*

P. JACKSON.

DIS-

DISCOURSE I.

P S A L M xlii. 6.

*O my God! my Soul is cast down within me,
therefore will I remember thee.*

IT is elegantly said by the author of the book of * Job, who seems to have experienced all the dire vicissitudes of fortune, "That man is born to trouble as the sparks fly upwards."

THESE Troubles, however, as the same author further observes, serve the wisest purposes, in as much as they are not the effects of what is called blind Chance, but of that unerring Providence, which graciously conducts all events to the general good of the creature, and the final completion of virtue and happiness. "Affliction comes not forth from the dust, neither does trouble spring out of the ground."

* Ch. v. 6.

Very

Very far from it. At that great day, when the whole council of God shall be more perfectly displayed to us, we shall be fully convinced, that all his dispensations have been wise, righteous, and gracious; and that “† tho’ no chastening for the present seems joyous, but grievous, nevertheless it afterwards yields the peaceable fruits of righteousness to them that are exercised thereby.”

OF the truth of this we might indeed soon be convinced, at present, were we but wise, and suffered ourselves to reflect on what we daily see. ’Tis with the greatest injustice, that men ascribe their sins wholly to worldly temptations, and inveigh upon all occasions against this life on account of its vanities. These, if well attended to, would perhaps put us on our guard against sin; and, upon enquiry, it will be found that the great and general cause of all iniquity, is a stupid listlessness, or want of consideration; which, like some vast weight, oppresses the more generous efforts of the soul, and bears all silently down before it, unless checked by the powerful hand of affliction.

† Heb. xii. 11.

I sincerely pity the man who never tasted of adverse fate; and were I capable of wishing evil to any person, I could not wish a greater to my greatest foe, than a long and uninterrupted course of prosperity. A flattering calm portends a gathering storm; and when the stream glides smooth, deep and silent on, we justly suspect that the sea or some declivity is near, and that it is soon to be lost in the vast ocean, or to tumble down some dreadful fall or craggy precipice.

SUCH appears his state to be, who never knew an adverse hour, nor took time to consider whence he came, where he is, or whither bound. There is room to be apprehensive lest, being drunk with prosperity, he should swim smoothly from joy to joy along life's short current, till down he drops, thro' the pit of death, into the vast ocean of eternity! If we loved such a one, what more charitable wish could we indulge towards him, than that the chastening hand of heaven might fall heavy upon him, arrest him in his thoughtless career, and teach him to pause, ponder and weigh the moment—the eternal moment — “of the things that belong to his

8

peace,

peace, before they are for ever hid from his eyes?"

THAT there should be any persons, endued with reason and understanding, who never found leisure in this world to reflect for what end they were sent into it, would seem incredible if experience did not assure us of it. There are really so many affecting incidents in life (undoubtedly intended to awaken reflection) that their hearts must be petrified indeed, one would think, and harder than adamant, or the nether millstone, who can live in this world without being sometimes affected, if not with their own, at least with the human, lot.

I HOPE it is far from being my character that I am of a gloomy temper, or delight to dwell unseasonably on the dark side of things. Our cup here is bitter enough, and misfortunes too thick, for any one who loves his species to seek to embitter the draught, by evils of his own creation. But there is a time for all things; and, on some occasions, not to feel, sympathize and mourn, would argue the most savage nature.

THIS

THIS day every thing that comes from me will be tinctured with melancholy. It is, however, a virtuous melancholy; and therefore, if publicly indulged, I hope it may be thought excusable.

You know it is natural for those, who are sincerely afflicted, to believe that every person is obliged to sympathize with them, and attend patiently to the story of their woe. But whether this be your present disposition or not, I shall say nothing, which you are not as much concerned to receive deeply into your hearts, as I am to pour it from mine.

THE GENERAL DOCTRINE which I would enforce from the text (previous to my intended application of it) is, that a constant feast was never designed for us here, and that it is the good will of our Father that we should be frequently roused by what happens *to* us and *around* us, to remember him, the great fountain of our being; and to cherish that serious reflection and religious sorrow, which may lead us to eternal joy.

THAT we should observe such a conduct appears highly reasonable in itself. For, next to the immediate praises of our great Creator, there is not an exercise that

tends more to improve and ennoble the soul, than frequently to cast an eye upon human life, and expatiate on the various scene, till we lead on the soft power of *religious melancholy*, and feel the virtuous purpose gently rising in our sympathising breasts, thrilling thro' our inmost frame, and starting into the social eye in generous tears.

It would be affronting your understanding to suppose that you think the *melancholy* here recommended, in any manner related to that gloomy despondency into which some people fall. No; my beloved brethren: It is that *virtuous reflection*, *philosophic pensiveness*, and *religious tenderness* of soul, which so well suit the honour of our nature, and our situation in life. And much to be pitied, is that man who thinks such a temper unbecoming his dignity, and whose proud soul pretends never to be *cast down* from the lofty throne of *stoic* insensibility.

SUCH a one, in the sunshine of his prosperity, may arrogantly boast that nothing can move him; and while the world goes well with him, he may remain blind to his error. But let heaven strip him of
his

DISCOURSE I. 17

his gaudy plumes, and throw him back naked into that world, where he had fixed his heart, he will find to his cost that, tho' he never had the virtue to be cast down and feel for others, yet he will have the weakness to be cast down and become the most abject despondent thing alive for himself.

WHEN his transient honors are thus fled, his haughty looks will be humbled. He will begin to contemn his past folly, and enter deeply into his own bosom. He will no more rely on the smiles of fortune, or the flatteries of men; but will acknowledge, from dear-bought experience, that, in this life, there is no sure refuge but God, nothing permanent but virtue, and nothing great but an humble heart, and deep sense of the state of our mortality here.

BUT, besides PERSONAL AFFLICTION (which is perhaps a last means) the all gracious governor of the world, still watchful to turn every event to the good of his creatures, without violating their moral liberty, has many other ways of leading them to the *remembrance* of him. Whether we look within or around us,

C

we

we shall find enough in the prospect to humble our souls, and to convince us that, not trusting to any thing in a world where all enjoyments are fleeting, we shall then only be safe in it, "when we have put on the breast-plate of Righteousness, and armed ourselves with the sword of the spirit*."

"FEW and evil are the days of our pilgrimage here †." God never intended this world as a lasting habitation for us; and, on a just estimate of things, evil will be found so continually blended with good, that we cannot reasonably set our affections much upon it. Wailing, weak and defenceless, we are ushered into it. Our youth is a scene of folly and danger; our manhood of care, toil and disappointment. Our old age, if haply we reach old age, is a second childhood. Withered, weak and bowed beneath our infirmities, we become, as it were, a living hospital of woes; a burden to ourselves, and perhaps a nuisance to others.

THIS is the common state of our Being. But besides all this, the number of evils in each of these stages is greatly increased, partly by our own misconduct;

* Galat. vi. 14, &c. † Gen. xlvii. 9.

and partly by our necessary connexions with others. For the equitable judgments of God are often general. "All things come alike to all men; and there is but one event to the righteous and to the wicked †?" Moreover, many of those evils are of such a nature, that no prudence of ours can either foresee or prevent them. All the stages of life necessarily subject us to pains and diseases of body, and many of them to the acuter pains of an anxious mind.

UPON the whole, we may pronounce from the highest authority, that "our life is but a vapour, which is seen a little while, and then vanisheth away, as a tale that is told and remembered no more; or as a wind that passeth over and cometh not again."

THE man must be thoughtless, indeed, who is not humbled with these reflections. But suppose his own life should pass over as happily as possible, and he should feel but few of these evils himself; yet, unless he shuts his eyes and his ears from the world around him, he must still find something in it, which ought to move the

† 2 Eccles. ix. 2.

tender heart to religious sorrow and Remembrance of God.

OUR blessed Saviour himself, tho' more than human, and conscious of no personal ill, cast his eye upon Jerusalem and wept over it, on account of its impending fate. Just so, if we cast an eye upon the world, we shall drop a tear over it, on account of the unavoidable misfortunes that prevail in it.

DON'T we often see tyranny successful, ruthless oppression and persecution ravaging the globe, the best of men made slaves to the worst, and the lovely image of the Deity spurn'd, dishonor'd, disfigur'd ! How many men, of genuine worth, are cast out by fortune to mourn in solitary places, unseen, unpitied ; while wickedness riots in the face of day, or pampers in lordly palaces ! How many pine in the confinement of dungeons ; or are chain'd down, for offences not their own, to the galleys for life ! How many bleed beneath the sword, and bite the ground in all the sad variety of anguish, to sate the cruel ambition of contending masters ! How many are deprived of their estates, and disappointed in their most sanguine expectations, by the malice

malice of secret and open enemies, or, which is far more piercing, the treachery of pretended friends! How many boil with all the tortures of a guilty mind, and the bitterest remorse for irreparable injuries! How many pursue each other with the most implacable malice and resentment! How many bring the acutest misery upon themselves by their own intemperance! How many condemn their Souls to a kind of hell, even in their own bodies, by an unhappy temper, and the violent commotions of disorder'd blood! How many are completely wretched in their families, and constantly gall'd by the unavoidable misfortunes of their dearest friends!

ON one side the distress of the Needy, the injuries of the oppressed, the cries of the widow and orphan, pierce our ears. On the other, we hear the Voice of Lamentation and Mourning; our friends and neighbours weeping for dear relations suddenly snatch'd away, and "Refusing to be comforted because they are not." Here one's heart is torn asunder by having a beloved wife or child snatch'd from his side! There another bewails the loss of an af-

fectionate parent or brother ! Here sturdy manhood drops instantly beneath the sudden stroke ! There Blooming Youth---Ah ! my bleeding heart, wring me not thus with streaming anguish---there Blooming Youth falls a premature victim to a doom seemingly too severe ! Beneath the cold hand of death, the roses are blasted ; restless agility and vigour are become the tamest things ; and beauty, elegance and strength, one putrid lump !

SURELY, if we would think on these, and such things, which ought not to be the less striking for being common, and which render this life a scene of suffering, a valley of tears, we could not set our hearts much upon it, but should be arrested even in the mid-career of vice, and trembling learn to weigh the moment of things, and secure "the one thing needful." All the tender passions would be awaken'd in our bosoms. Our sympathizing souls would be *cast down* within us, and alarm'd at their own danger, would fly round from stay to stay, calling incessantly for help, till they could find a sure and never-failing refuge.

BUT

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BUT where is this never-failing refuge to be found? It becomes me now to point out some ever-flowing spring of comfort, some eternal rock of salvation, for the soul, after having thus muster'd up such a baleful catalogue of certain miseries, to alarm and humble her.

Now, blessed be the lord, this refuge is pointed out in the Text. In such circumstances, we shall never find rest, but in resolving with holy David----“ O my God! my soul is cast down within me, therefore will I Remember thee.”

WITHOUT *remembering* that there is a God, that overrules all events, what hope or comfort could we have, when we reflect on all the aforesaid common miseries of life, and many more that might be named? Did we, with the Atheist, believe them to spring up from the dust, or to be the blind effects of unintelligible chance, and of undirected matter and motion, what a poor condition should we think ourselves in *here*? Would not all appear as “ a land of darkness, as darkness itself, under the shadow of death, without any Order, where the light is as darkness*?”

* *Job. x. 22.*

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SURELY we could not wish to live in this world, upon such a precarious footing as this. And yet we should not know whether to fly from it, unless into the darker state of dreary annihilation, at the thoughts of which the astonished soul shudders and recoils. Upon such a scheme, all our hopes would be thin as the spider's web, and lighter than chaff that is dispersed thro' the air. Our Adversity would hurry us into the most invincible despair, and our Prosperity would be as a bubble bursting at every breath. Philosophy would be a dream, and our boasted Fortitude meer unmeaning rant.

BUT on the other Hand, if, "when our souls are cast down withing us, we will remember that there is a God," whose great view in creating was to make us happy, whose design in afflicting is to reclaim us, and who governs the world by his providence only to conduct all to the greatest general good---then, and not till then, we shall have sure footing. We shall neither raise our hopes too high, nor sink them too low. If fortune is kind, we shall enjoy her smiles without forgetting the hand that guides her. If she frowns, we shall
feel

DISCOURSE I. 25

feel our woes as Men, but shall nobly bear them as Christians. For if we are really Christians, our holy religion teaches us that this Scene of things is but a very small part of the mighty Scheme of heaven; that our present life is only the dim dawn of our existence; that we shall shortly put off this load of infirmities, and be translated to a state, where “every tear shall be wip’d from our eyes, and where there shall be no more death, nor sorrow, nor crying, nor pain, because the former things are passed away*.”

If we are thus intimately convinced that unerring Wisdom, Power and Goodness, hold the reins of the universe, and are at peace in our own consciences, the storm of the world may beat against us; but, tho’ it may shake, it can never overthrow us.

“ALTHOUGH the fig-tree shall not blossom, neither shall fruit be on the vines; tho’ the labor of the olive shall fail, and the fields shall yield no meat; tho’ the flock shall be cut off from the fold, and there shall be no herd in the stall; yet will we rejoice in the Lord, and we will joy in the God of our salvation†.” Although mis-
fortunes

* *Rev.* xxi. 4. † *Habbak.* iii. 17, 18.

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fortunes should besiege us round and round ; tho' woes should cluster upon woes, treading on the heels of each other in black succession, yet when we Remember God, and fly to him as our refuge, we shall stand collected and unshaken, as the towering mountains, amid the general storm.

WITH our eye thus fixt upon heaven, trusting in the mercies of our Redeemer, and animated by the Gospel-promises, we shall urge our glorious course along the tract of virtue, bravely withstanding the billows of adversity on either side, and triumphing in every dispensation of providence. Tho' death should stalk around us in all his grim terrors ; tho' famine, pestilence and fell war should tear our best friends from our side ; tho' the last trumpet should sound from pole to pole, and the whole world should tremble to its Center ; tho' we should see the heavens opened, our Judge coming forth with thousands and ten thousands, his eyes flaming fire, the planetary heavens and this our earth wrapt up in one general conflagration ; tho' we should hear the groans of an expiring world, and behold nature tumbling into universal ruin ; yet then, even then, we might look up with joy

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joy, and think ourselves secure. Our holy religion tell us, that this now glorify'd Judge was once our humbled Redeemer; that he has been our never-failing friend, and can shield us in the hollow of his hand. The same religion also assures us, that virtue is the peculiar care of that Being, at whose footstool all nature hangs; and that, far from dying or receiving injury amid the flux of things, the fair plant, under his wise government, shall survive the last gasp of time, and bloom on thro' eternal ages!

AND now, my respected audience, I think it is evident that if we search all nature thro', we shall find no sure refuge but in keeping a *clear Conscience*, and *remembering God*. If we constantly exert ourselves to do our duty, and remember that there is an all perfect Being at the head of affairs, the worst that can happen to us can never make us altogether miserable; and, without this, the best things could never make us in any degree happy.

IF, therefore, it is one great design of all affliction, to bring us to such a *Remembrance*, and make us examine into the state of our own souls, I think I may be per-

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mitted to beseech you, by your hopes of immortal glory and happiness, not to be blind and deaf to the repeated warnings given you by your kind Parent God. Tho' the afflictions do not happen immediately To you, they happen For you. And tho' all seems well at present, which of you knows how soon the lord may visit you in his fierce anger? Which of you, young or old, can say your souls will not next, perhaps this very night, be required of you? And think, O think, if you have never been led to *remember God*, by the repeated warnings given you in this world, how unfit a time it will be to remember him when you are just stepping into the next; when (as you have seen in the case of many younger and stronger than most of you,) you shall be struck senseless on a death-bed at once, and know not the father that beaght you, nor are conscious of the tears of her that gave you suck?

If you can but think on these things, the vanity of this world, and the eternity of the next; if you can but think on the value of those souls, for which a God incarnate died, and sealed a covenant of grace with his blood, into which you have solemnly

lemnly sworn yourselves; surely you will stop your ears against the allurements of the Flesh, and the "Voice of the Charmer, charm he ever so wisely." It may easily be gathered from what has been said, that this life has no continuance of unmixed pleasure for us, and that what alone can alleviate its Evils, or make its Goods give us any substantial joy, is a frequent reflection on the present state of things, and the drawing near to God, in holy *Remembrance* of his adorable attributes, and our own absolute dependence on him.

Behold then once more this very God himself invites you to draw near to him, and commemorate him at his holy table*. Let him not, therefore, invite you in vain. Do not shamefully renounce your most exalted privilege, and wilfully cut yourselves off from the society of *God's universal Church*.

You all know what is required to make you meet partakers of this holy communion. It is a stedfast faith in the Gospel-promises and the mercies of God; a sincere Repentance for past offences; an unfeigned purpose of future Amendment, and an

* Preached on a Sacrament Day.

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unbounded Charity and Benignity of Heart towards all your fellow-mortals, however seemingly different in sentiment and persuasion.

If you have these dispositions either begun now, or continued down to this day, from some earlier period of your lives, you need not fear, in all humility, to approach this holy communion.

“Up, escape for thy life; look not behind thee; stay not in all the plain; fly to the mountain, lest thou be consumed;” was the alarm rung in the ears of Lot by his good angels? Even so, permit me, in the sincerity of my heart, to alarm and exhort you. Up! fly for your lives to the mountain of your God. Let not your souls find any rest in all the plain of this life, till you have fixed on the everlasting rock of your salvation, and secured your interest in God, through Christ. Let no excuses detain you, nor linger while the danger is at hand.

I hope you will excuse my warmth on this occasion. I wish I had no ground for it. But the shafts of death fly thick around us. You cannot but miss many whom you saw here a few Sabbaths ago; and some of them

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them younger and stronger than most of you, particularly that *dear Youth*, whose sudden and much lamented death has forced this train of reflection from me.

Such a dispensation ought to give particular warning to all; but to you more especially his dear companions and school-mates, I would apply myself; not doubting but the *Moral* of his death will be acceptable to you, however unfavourably grave and serious subjects are generally received by persons of your years.

From the example before you, let me intreat you to be convinced that you hold your lives on a very precarious tenure, and that no period of your age is exempted from the common lot of mortality. But a few days ago, the *deceased* bore a part in all your studies and diversions, and enjoyed a share of health, strength and spirits inferior to none here. You all knew and loved him, and I beheld many of you bedewing his grave with becoming tears. Oh then! let it be your care so to behave yourselves, that, at whatever period you may be called from thence, you may fall equally beloved, and equally lamented.

Indeed

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Indeed, if any external circumstances could have arrested the inexorable hand of Death ; if any thing that nature could give, or a liberal education bestow, could have saved such a rising hope of his country ; late, very late, had he received the fatal blow ! He bid fair to have been the longest Liver among us, and my eyes would have been for ever closed, before any one had dropt that tear to his memory, which is now forced from them. But the disease was of the most obstinate kind. All the power of medicine, and all the love we bore to him, could not gain one supernumerary gasp. He fell in his Bloom of youth ; and, as I long loved, so I must long remember him, with pious regard.

To the will of heaven, however, mine shall ever be resigned. “ Shall we receive good at the hand of God, and shall we not receive evil also ? The Lord giveth and the Lord taketh away, blessed be the name of the Lord ? ” I sincerely believe that my dear pupil, your deceased school-mate, is now in a far better state than this. He has happily escaped from a world of troubles. He has but just gone a little before us, and perhaps never could have gone more beloved,

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loved, more lamented, or more prepared for an inheritance in glory.

WHAT stronger proofs of affection could any one receive than he did? Tho' at a distance from *his* immediate connexions, strangers tended his sick-bed with paternal care. Strangers closed his eyes, while their own trickled down with sorrow. Strangers followed him to the grave in mournful silence; and, when his dust was committed to dust, strangers paid the last tributary drop!

YET, after all, to have a son so loved and so honoured, even by strangers, and to be surprized with the news of his death before they heard of his sickness, must be a severe blow to the distant parents—

BUT, Oh my heart! why did this thought occur? Again my Affections struggle with Reason—again Nature, wilt thou be Conqueror—I can add no more—I have now done the last duty of love—let silent tears and grief unutterable speak the rest!

A H Y M N, *comprising the chief
Heads of the foregoing Discourse;
intended to have been sung after it.*

FATHER of *all*! still wise and good,
Whether thou giv'st or tak'st away;
Before thy throne devoutly bow'd,
We hail thy *providential* sway!

SAVE us from fortune's hollow smile,
That lures the guardless soul to rest;
A round of pleasure is but toil,
And who could bear a constant feast?

SOMETIMES thy chast'ning hand employ,
Gently to rouse us, not to pain!
Sometimes let sorrow prove our joy,
And scatter folly's noisy train!

OFT let us drop a pensive tear,
O'er this much-suffering scene of man;
Acute to *feel* what others bear,
And *wise* * our own defects to scan.

TEACH us, while woes and deaths are
To think on thee, and weigh our dust; (nigh,
Well may we mark the Hours that fly,
And still find leisure to be *just*.

* The learned reader need not be told that the author here had Mr. Grey's beautiful Hymn to Adversity before him.



DISCOURSE II.

An earnest Exhortation to Religion,
Brotherly Love and public Spirit,
in the present dangerous State of
Affairs.

PREACH'D IN

Christ-Church, PHILADELPHIA;

ON THE

Anniversary of St. John the Baptist,
June 24, 1755.



A Few Passages in the former Editions of this Discourse, that related merely to the Society at whose Desire it was delivered, are now entirely left out, as having no immediate Connexion with the main Subject, or the design of the present Publication.

I PETER ii. 17.

Love the Brotherhood; fear God; honor the King.

TO contain rules of conduct levelled to every capacity, and fitted to the circumstances of men, in all their various relations, is an excellence peculiar only to God's holy word. In the text, and verses preceeding, the apostle has the following noble exhortation—

“WHEREFORE, says he, laying aside all malice, and all guile, and Hypocrisies, and envies, and all evil speakings; be ye as *living Stones*, built up a spiritual house; free but not using your Liberty as a cloak of malicioufness. *Love the Brotherhood; fear God; honor the King**.”

THIS Exhortation so exactly suits our present purpose, that it contains those very principles on which this society professes itself to have been founded, time immemorial. And certain it is, that if

Ver. 1, 5, 16, 17.

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none

none be ever accepted into it, but those who have banished those evil passions, mentioned above; then may it truly be denominated a *spiritual House*, built up with *living Stones*, hewn out of the rock which is *Christ*, and adorned with Jewels of inestimable price. All its members shall then be *free* indeed; for they shall be *free* from the dominion of turbulent passions, and utter enemies to all sorts of Slavery. Liberty of every species, Moral, Religious and Civil, they will pursue as the first of blessings; but they will not make this pursuit a *Cloak of Maliciousness*, either to injure their Neighbours, or to distress lawful Government. On the contrary, they will *love the Brotherhood*; *fear God*; and *honor the King*.

BUT farther, these words, as was hinted of God's holy word in general, equally concern men of all denominations. And this, I confess, was no small inducement to my choice of them. I consider this as a very mixt assembly, and have therefore selected a subject which alike interests us all, as Men and as Christians.

IN things of inferior moment, I doubt not, our Sentiments may differ; but in those

those principles which are the foundation of the text, 'tis to be hoped we all agree, namely in believing—That there is *one* God, the supreme Lord of the Universe; that the whole species are one Brotherhood, being one flesh, and the work of his hand; and that we were designed for social life, being by nature both fitted and disposed to encrease each other's happiness, and incapable of any tolerable happiness in a solitary state. These principles partly constitute a kind of universal Religion, of eternal and immutable obligation; and whatever Associations we may form for particular purposes, the great end proposed upon the whole, should be to enable us the more effectually to act in conformity to this obligation, which no power on earth can release us from.

As long, therefore, as we believe these principles—and we cannot help believing them as long as we continue to be constituted as we are—it must, at all times, and in all circumstances, be our indispensable duty, to love this Brotherhood who are our own Flesh; to fear this God who made us for social happiness; and to honor those who, in a more eminent man-

ner, concur with the benevolent purposes of Heaven, to promote the good of the Social system.

As a Gospel-minister, therefore, sincerely persuaded of those sacred truths I am bound to preach, it gives me inexpressible pleasure to think, that at the same time that I am called to exhort you to a strict remembrance of your fundamental principles, I shall be exhorting every Christian to a zealous observance of the great duties of our holy profession. I shall be endeavouring to render God more feared and more adored, and mankind more happy and more in love with one another. And consequently, I shall have the honor of being, in some degree, serviceable in that glorious cause, for which the prophets prophesied; for which the Lord Jesus descended from Heaven; for which he toiled; for which he bled!

HAVING thus said what seemed necessary by way of introduction, and having established the duties commanded in the text, by a brief, and I hope clear, deduction of them from first principles; I shall add some considerations to enforce the practice of them, taking them singly in their order.

FIRST,

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FIRST, *we are to love the Brotherhood.* This fundamental precept has been so often recommended as the firmest link in the golden chain of all societies, that scarce any thing remains to be added upon it. "Change not a faithful brother, says the wise man*, for the gold of Ophir." And one still wiser lays such stress on Brotherly Love, that he requires it as the test of our christianity. "Hereby shall all men know that ye are my disciples, if ye have love one to another †."

THE whole Gospel breathes the spirit of love. Its divine author is all love, and his true followers must be love. Love is the happiness of the saints in glory, and love only can render the christian life an imitation of theirs. Few motives, therefore, one would think, might suffice to enforce the practice of such a godlike virtue.

WHEN we calmly consider whence we came, and what we are; when we find that the same goodness called us forth from dust "to bear our brow aloft," and glory in rational existence; and when we reflect that we depend on the same paternal kindness for all we have, and all we

* *Eccles. vii. 18.* † *John xiii. 35.*

hope to have, and that we are connected by the same wants and the same dangers, the same common salvation and the same christian privileges; one would imagine it scarce possible for our hearts to be unaffected towards each other! But when we enquire farther what is our destination, and whither we are going; when we extend the prospect beyond the grave, and stretch it down thro' vast eternity; how greatly does it endear the tie?

OUR hearts would venerate those who were to be the faithful companions of our good and bad fortune thro' some strange country; and shall not our very souls burn within us towards the whole human race who, as well as we, are to pass thro' all the untried scenes of endless being?

GOOD heaven! what a prospect does this thought present to us? Eternity all before us! how great, how important does man appear! how little and how trifling the ordinary causes of contention! Party differences, and the vulgar distinctions between small and great, noble and ignoble, are here entirely lost; or, if they are seen, they are seen but as feathers dancing
on

on the mighty ocean, utterly incapable to toss it into tumult.

IN this grand view, we forget to enquire whether a man is of this or that denomination ! We forget to enquire whether he is rich or poor, learned or unlearned ! These are but trivial considerations ; and, to entitle him to our love, 'tis enough that he wears the human form ! 'Tis enough that he is our fellow-traveller thro' this valley of tears ! And surely 'tis more than enough, that when the whole world shall tumble from its place, " and the heavens be rolled together as a scroll," he is to stand the last flock with us ; to launch out into the shoreless ocean beyond ; to share the fortunes of the endless voyage, and, for what we know, to be our inseparable companion thro' those regions, over which clouds and darkness hang, and from whose confines no traveller has returned with tidings !

ANOTHER motive to Brotherly Love is its tendency to soften and improve the temper. When a reigning Humanity has shed its divine influences on our hearts, and impregnated them with every good disposition, we shall be all harmony within,

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in, and kindly affected towards every thing around us. Charity, in all its golden branches, shall illuminate our souls, and banish every dark and illiberal sentiment. We shall be open to the fair impressions of Beauty, Order and Goodness; and shall strive to transcribe them into our own breasts. We shall rejoice in the divine administration; and imitate it by diffusing the most extensive happiness in our power. Such a heavenly temper will give us the inexpressible meltings of Joy at seeing others joyful. It will lead us down into the house of mourning to surprise the lonely heart with unexpected kindness; to bid the cheerless widow sing for gladness, and to call forth modest merit from its obscure retreats.

To act thus is the delight of God, and must be the highest honour and most exalted enjoyment of Man. It yields a satisfaction which neither time, nor chance, nor any thing besides, can rob us of; a satisfaction which will accompany us thro' life, and at our death will not forsake us. For then we shall have the well-grounded hopes of receiving that mercy which we have shewn to others.

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DISCOURSE II. 45

THE last motive to Brotherly Love, which I shall mention, is its being the joint command of him who made, and him who redeemed, us. Seeing, therefore, a man can neither be “profitable to his Creator,” nor make any immediate return for Redeeming Love, all that we can do for such unspeakable kindness, is to honor the divine will, and co-operate with it in promoting the glorious scheme of human felicity. To be insensible to those emanations of goodness to which we are so wonderfully indebted, or not to be charmed to the imitation of it, would argue the total absence of every thing noble or ingenuous in our nature.

As long therefore as the Almighty Source of all Love continues to beam down his Love, in such exuberance, upon us; let us, like so many burning and shining luminaries, in a pure unclouded sky, reflect it back upon each other, mingling flame with flame, and blaze with blaze!

SECONDLY, we are exhorted to *fear* God; by which is generally understood the whole of our duties towards him. Having already pointed out the foundation of these duties, I shall just observe farther, that if
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the Fear of God was set aside, it would be impossible to form any scheme either of private or public happiness.

WITH regard to individuals, where shall they find consolation under the various pressures of life, if they look for no God to rest upon? Whither shall they wander in search of happiness, if, in all the universe, they know not an object adequate to their most generous and elevated affections? How shall they fill up the mighty void within, if those ever-active powers of the soul, which are soon cloyed with the things of this diurnal scene, and still hankering after the Great, the Fair, and the Wonderful in objects, do not center in him who is the First Great, the First Fair, and the First Wonderful; in the contemplation of whom the mind may dwell, with astonishment and delight, thro' an unfailling duration!

WITH regard to the Public, the magistrate may fright vice into a corner, and secure the Being of societies; but their Well-being depends entirely on the universal practice of those silent virtues, which fall not under the sanction of human laws. Nothing but the Fear of God, and religious

ous functions, can take cognizance of the heart, and make us "subject for conscience sake." Nothing else can secure the practice of private veracity, fidelity, mutual trust, gratitude, and all the deep-felt offices of humanity, which are the main sources of public happiness.

It appears, then, to use the words of an ingenious divine, that in order to secure human happiness, "and make the whole chain of duties hold firm and indissoluble, the first link must be fastened to the throne of God, the consummate Standard of perfection," * "with whom there is no variableness, nor shadow of turning?"

THIRDLY, we are commanded to *honor the King*; that is, all those in general, who are lawfully vested with authority for the public good, as appears from the thirteenth verse. "Submit yourselves, says the apostle, to every ordinance of man, for the Lord's sake; whether it be to the King as supreme, or unto Governors as sent by him, for the punishment of evil-doers, and the praise of such as do well."

THIS Duty is founded on the former ones. For if we believe that God made

* SEED on the Fear of God.

us for happiness, and that our great happiness lies in friendly communion, we must think society, and whatever is essential to its subsistence, of divine Original. Government, therefore, in some form or other, must be the will and appointment of God. But government, without honoring and regarding lawful governors, is impracticable. Hence, whatever the form may be, provided it is founded on consent, and a view to public good, the submission of individuals must be a most sacred duty.

NAY, tho' wicked men bear sway, as cannot fail sometimes to happen, yet still it must be a duty to honor them on account of their station, because thro' them we honor that constitution we have chosen to live under. This is clear from the apostle's injunction to the Christians, not to molest the government under which they were born, but to honor the King, who was then Nero, the most cruel of men, and their bitter persecutor. The reason is obvious. The Christians were but a few, and the constitution much older than their new sect, as it was then called. To redress grievances, and reform the state, was the business of the majority, who alone had
power

power to make innovations; and any attempt in the Christians, however just, might have been construed into sedition, and would probably have been productive of more evil than good.

BUT it would be absurd to argue from thence, as some have done, that the apostle meant to enjoin a *continued* Submission to Violence; and that a whole people injured might, in no case, recognize their trampled majesty.

THE doctrine of Non-resistance is now sufficiently exploded; and may it be for ever treated with that sovereign Contempt, which it deserves among a wise and virtuous people. God gave us Freedom as our Birth-right; and in his own government of the world he never violates that Freedom, nor can those be his Vicegerents who do. To say they are, is blaspheming his holy name, and giving the lie to his righteous authority. The *Love of Mankind*, and the *Fear of God*, those very principles from which we trace the divine original of just government, would lead us, by all probable means, to resist every tyrant to destruction, who should attempt to enslave the free-born
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soul, and oppose the righteous will of God, by defeating the happiness of man !

THIS, however, is to be a last resource ; and none but the majority of a whole people, both in wisdom and force, can determine in what cases resistance is necessary. In the Scriptures, therefore, obedience is rightly inculcated in general terms. For a people may sometimes imagine grievances which they do not feel, but will never miss to feel and complain of them where they really are, unless their minds have been gradually prepared for slavery by absurd tenets.

FROM what has been said on these heads, I hope you will readily confess—that as soon might the rude Chaos, or jarring atoms of certain philosophers, have jumbled into the Order of the universe, without the forming hand of the Almighty Architect, as men become fit for social happiness without Brotherly-Love, the Fear of God, and Regard for just Authority.

SUFFER me now to apply what has been said, by earnestly charging every one of this audience to a conscientious observance of these duties ; for if there ever was a people, in a more peculiar manner,
called

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called to observe them, we who inhabit these colonies are that people. Being yet in our infancy, and surrounded with restless enemies, our strength, our success, and our future glory, depend upon our trust in God, our love and unanimity among ourselves, and obedience to that authority, which is necessary to collect our scattered rays, and pour them, with consuming force, upon the heads of our proud foes.

I SHALL not, at present, stay to exhort you farther to the first of these duties; **Trust in God.** It is the business of all our Preaching; and the government of this province appeared of late so sensible of our entire dependence for victory upon the Lord of Hosts, that a day of public humiliation, to implore his aid and direction, was enjoined in terms that might do honor to any government. On that occasion, you heard how vain are all the inventions of men, when they seek not counsel of the most High. You heard how the Mighty have fallen, and how weak their boasted strength has been found, when they did not rest upon the living God.

WHAT remains then, is to charge you, and I am bound to charge you, to a sovereign

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regard for your civil Constitution, and the just authority of your King. Without this we shall be as a body without a head, our strength uncollected, and ourselves an easy prey to every invader. And surely, if it be a duty in all cases for subjects to honor a king, vested with legal authority, and to support him in defence of that constitution they have chosen to be governed by, how much more must this be a duty to the best of kings, and best of constitutions! A king who is the father of his people, and the first friend of liberty! A constitution which is founded on common consent, common reason, and common utility; in which the governing powers so admirably controul, and are controuled by, each other, that it has all the advantages of all the simple forms, with as few of their inconveniencies as can be expected amidst the imperfections of Things human.

IN a discourse calculated to render our benevolence as diffusive as light or air, it would ill become me to run into invectives, even against our worst enemies. But can we look round this great globe, and see such an immense majority of our species crouching

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ing under the galling yoke of a few human monsters; unman'd, sunk in misery and baseness, their spirits broke, and a settled gloom in their countenances; can we see this, and not adore that Liberty which exalts human nature, and is productive of every moral excellence? Can we mark the desolating progress of slavery, or behold her gigantic approaches even towards ourselves, and not be alarmed and enflamed? and not feel the *Spirit of the Free* stirring within us?

To dream of accommodations with a perfidious nation, by leagues or imaginary lines, extended from claim to claim along a champaign country, is the height of folly. So opposite our views, so rooted their hatred, that unless the boundary between us be such as nature has fixed, by means of impassible mountains, seas, or lakes, one continent cannot hold us, till either one side or the other shall become sole master.

SHOULD it be our sad lot to fall under the dominion of such a haughty foe, farewell then, a long farewell, to all the happiness resulting from the exercise of those virtues which I have been recommending,

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from the text, as the true support of society !

WITH regard to Brotherly Love, how, alas ! in such circumstances, should we flourish, or be happy in the exercise of it ? What love, what joy, or what confidence can there be, where there is no community ; where the will of one is law ; where injustice and oppression are liberty ; where to be virtuous is a crime ; where to be wise and honest are dangerous qualities ; and where mistrust, gloom, distraction and misery are the tempers of men ?

As to piety, or the Fear of God, what rational exercise of devotion could we propose in a religion obtruded upon our consciences ? A religion that must give us dark and unfavourable notions of the Deity, by making use of his holy name to justify oppression, and sanctify unrighteousness ! A religion, in short, that must be abhorred by men of good nature for its many cruelties ; by men of virtue for its indulgences of immorality ; and by men of gravity and sound philosophy, for its absurd pageantry, and sad degeneracy from its once pure institution, by the blessed Jesus and his holy apostles !

AND

AND lastly, what joy could we look for in Honouring the King? A king whose dominion over us would be founded in violence and blood! whose reign would be a standing war against our souls and bodies, against heaven and earth!

SURELY the most distant thoughts of these dreadful calamities would alarm every person who had not drank in the very last dregs of slavish principles. And shall we, whose souls have been taught to exult at the sacred sound of liberty, not be roused, animated and enflamed, by our present danger, to secure a treasure which includes in it almost every human felicity? Things of inferior concern may be adjusted at another season; and those who pretend to the greatest public spirit, should be the first to give a proof of it, by turning their attention to the main chance, at a juncture when our strength and success so evidently depend on unanimity and immediate action. Is this a time for dissensions about matters of trivial moment, when the very vitals of Liberty are attacked, which, once gone, may never be recovered? Is this a time to decline toils, or dangers, or expence, when all lies at stake, for which

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a wise man would chuse to live, or dare to die !

IN times past, when Liberty, travelling from soil to soil, had deserted almost every corner of the world, and was prepared to bid an everlasting adieu to her last best retreat, the *British Isles* ; our great FOREFATHERS (whose memories be blest) anticipating her departure, came into these remote regions. They encountered difficulties innumerable. They sat down in places before untrod by the foot of any christian, fearing less from Savage beasts and Savage men, than from Slavery, the worst of Savages. To preserve at least one corner of the world, sacred to liberty and undefiled religion, was their glorious purpose. In the mean time the storm blew over, and the sky brightened in the mother-land. Liberty raised her drooping head, and trimmed her fading laurels. Halcyon-days succeeded, and their happy influence extended even into this new world. The colonies rose and flourished. Our fathers saw it, and rejoiced. They begat sons and daughters, resigned the prosecution of their plan into our hands, and departed into the mansions of rest — — —

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BUT lo! the storm gathers again, and fits deeper and blacker with boding aspect! And shall we be so degenerate as to desert the sacred trust consigned to us for the happiness of posterity? Shall we tamely suffer the pestilential breath of Tyrants to approach this garden of our fathers, and blast the fruits of their labors?

No—ye illustrious shades, who perhaps even now look down with anxiety on our conduct! we pronounce, by all your glorious toils, that it shall not, must not, be! If we are not able to make those who mourn in bonds and darkness round us, share the blest effects of liberty, and diffuse it thro' this vast continent, we will at least preserve this spot sacred to its exalted name; and tyranny and injustice shall not enter in, till the body of the last *Freeman* hath filled up the breach—— ———

SPIRIT * of ancient Britons! where art thou? Into what happier region art thou fled, or flying? Return, Oh return into our bosoms! expel every narrow and groveling

* This was preached, when General Braddock was carrying on his expedition to the Ohio; and when that spirit, which has since been so much for the honor of many of our colonies, had scarce begun to exert itself.

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58 DISCOURSE II.

sentiment, and animate us in this glorious cause! Where the voice of public virtue and public liberty calls, thither may we follow, whether to life or to death! May these inestimable blessings be transmitted safe to our posterity! and may there never be wanting champions to vindicate them against every disturber of human kind, as long as there shall be found remaining of all those who assume the distinguished name of Britons, either a tongue to speak, or a hand to act!

As for you, my brethren, on whose account we are now assembled, I need not observe that you are engaged to all these sacred duties in common with your fellow-citizens. But, as in a more particular manner you profess to shine in love to the brethren, piety towards God, loyalty to the king, and zeal for freedom, it becomes you, on this occasion, in a more eminent degree, to approve yourselves good subjects and good christians.

GIVE your enemies no handle to accuse you of irreligion, or want of public spirit. Promote virtue, discourage vice, and be distinguished only by superior sanctity of

man-

DISCOURSE II. 59

manners. Pursue your private callings with industry and honesty. Be faithful to your promises, and let no rude gust of passion extinguish that candle of Brotherly Love, which illuminates your souls, and is the glory of your nature.

IF you act thus, the Eternal Almighty One, shall give you prosperity. You shall, in the strictest sense, be denominated members of a building, founded on everlasting pillars; whose depth is the center, whose height is the heavens, whose period the age of the sun, and whose extent his daily circuit. So strongly supported, so firmly united, so nobly adorned, is that Society which is supported, united and adorned by Wisdom, Strength and Beauty; that Wisdom which is the Fear of God, and Practice of Righteousness; that Strength which is Love, the Cement of souls, and Bond of Perfectness; and that beauty which is inward Holiness, and an entire freedom from the turbulence of passion!

Now, to the thrice blessed Three, Father, Son and Holy Ghost, ONE GOD, who can keep you from falling, and conduct
you

60 DISCOURSE I.

you safe to those happy mansions, where peace and joy and love eternal reign, be ascribed, as is most due, by men on earth and saints in heaven, all praise, power, glory and dominion, now and for ever.

Amen.

DIS-



DISCOURSE III.

Hardness of Heart and Neglect of
God's merciful Visitations, the cer-
tain Forerunners of more public Mi-
series ; applied to the Colonies, in
a parallel between their state and
that of the Jews in many remark-
able Instances.

FIRST PREACHED

At *Bristol* in PENNSYLVANIA, on
the Public Fast, *May* 21, 1756.

And afterwards (with small Variation) at
GERMANTOWN in the same Province, on
the public Fast, in *July* 1757.



DISCOURSE III.

AFTER acquainting the Reader that this Discourse was first delivered, when the Province was groaning under all that load of Misery, which was the Consequence of Braddock's Defeat and the Inroads of the French and Savages on our distressed and helpless Frontiers, any Apology for the matter or manner of it would be needless.

JEREMIAH viii.

- V. 7. *Yea, the Stork in the Heaven knoweth her appointed times, and the Turtle and the Crane and the Swallow observe the time of their coming, but my people know not the Judgment of the Lord.*
8. *How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made be it; the pen of the scribes is vain.*
9. *The wise men are ashamed, they are dismayed and taken; lo they have rejected the word of the Lord, and what wisdom is in them?*
10. *Therefore will I give their wives unto others, and their fields to them that shall inherit them. For every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely.*
11. *For they have healed the hurt of the daughter of my people slightly; saying, Peace, Peace, when there is no Peace.*

BRETHREN,

WE are this day assembled, on one of the most solemn and interesting occasions, that this land ever beheld. We are called, by the authority of government, to prostrate ourselves before the almighty God, in humble confession of our manifold offences, both public and private; to
 implore

64 DISCOURSE III.

implore forgiveness, and grace for amendment; to offer up our praises and thanksgivings for our deliverance from the fury of wide-spreading earthquakes; and to beseech him in mercy to avert those other awful judgments that now hang over us, threatening the subversion of all that is near and dear to us, as Britons and as Protestants.

RISING up to address you, on such an important occasion, it will become me to speak with the utmost freedom; and I am sure you yourselves would disapprove a timid or faint execution of this day's duty. You know the condemnation of the false Priests in the text, "who healed the hurt of the daughter of God's people slightly, and cried Peace, Peace, when there was no Peace." You know also that the Lord hath pronounced --- "If thou speak not to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hands." You have moreover heard the fate of the prophet Jonah, who vainly imagined to flee from the face of the living God, and avoid the execution of perilous duty. The very elements fought against him; the
Whale

Whale of the ocean vomited him back on dry ground; and there his willing feet learned to pursue his Maker's will, and never again to wander from his way.

THE explanation of duty is a weighty charge, and it becomes those who are entrusted with it, to suit themselves to times and seasons, and to try every method of making impressions in favour of God and Goodness. Sometimes the Lord condescends to manifest himself in peculiar acts of mercy and loving-kindness; and then the hearts of men are to be won to gratitude by rapturous views of his eternal goodness. Sometimes again, he thinks fit to visit in terror and judgment, earthquakes, pestilence, famine, sword, and the like; and then his servants are to forego their usual methods of address, and assume a severer and bolder note.

I would be far from multiplying Judgments, or magnifying into that class what may possibly be but the common result of things. But, on the other hand, to deny God's particular providence, and the occasional exertions of his power in an extraordinary manner, to answer extraordinary purposes in his moral dealings with free

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agents,

agents, would be to exclude him from the immediate government of that world, which he has made.

THE history of all ages may convince us that he has often interposed to overrule particular events, both in Judgment and Mercy; and to you who believe his sacred word, arguments on this head would be unnecessary. I, therefore, proceed to the main business of this discourse, and therein shall pursue the following method.

FIRST, I shall give some account of the state of the Jewish nation, with respect to those vices which drew down the judgments denounced in the text.

SECONDLY, I shall give some account of our own state by way of parallel, and conclude with an application of the whole to the business of the present day.

As to the vices of the Jewish nation, they are so fully and pathetically described, in the preceeding chapters, by this prophet, who was one of the most zealous of God's servants, that I cannot forbear laying a few of the verses before you. I am sure, they are too plain to stand in need of a comment.

HAVING, in the first chapter, published his high commission, he proceeds with a noble

noble and exalted vehemence, in the cause of his God, to expostulate with the people for their ungrateful returns to all the divine favours. He earnestly exhorts them to repent while the door of mercy was yet open, and strives to work upon them by every possible motive. In case of their compliance, he proposes to their hopes the most alluring rewards. In case of their neglect, he alarms their fears with a prospect of the most dreadful punishments.

BUT let us hear himself. Standing forth as the messenger of the great Jehovah, in the midst of his people, burning for their good, and deeply labouring with the vast weight of his subject, he proceeds as follows, in the adorable name of his maker—

“ THEN * said the Lord unto me—Out of the north an evil shall break forth upon all the inhabitants of this land; and I will utter my judgments against them touching all their wickedness, who have forsaken me.”

“ GO † cry in the ears of Jerusalem, saying, Thus saith the Lord. I remember the kindness of thy youth, when thou wentest after me in the Wilderness, in a land that was

* Chap. I.

† Chap. II.

68 DISCOURSE III.

not sown. Israel was (then) Holiness unto the Lord and the first fruits of his increase. And what iniquity have your fathers (or you now) found in me that you are gone far from me, neither say where is the Lord that led us thro' the wilderness, through a land of deserts, in which no man dwelt? I brought you into a plentiful country, to eat the fruits thereof. But, when ye entered in, ye defiled my land, and made my heritage an abomination. And the priests said not, Where is the Lord?

Now let me plead with you, Oh my people! Pass over "the isles of Chittim; send unto Kedar," and all the country round about, "and see if there be such a thing" as this. Have these "nations changed their Gods, which yet are no Gods?" But my people have been more foolish still. "They have changed their Glory for that which doth not profit. Be astonished at this, O ye heavens, and be ye horribly afraid! For my people have committed two evils. They have forsaken me the fountain of living waters, and hewn out for themselves cisterns, broken cisterns, that can hold no water."

Now,

DISCOURSE III. 69

Now, for these iniquities of Israel, "The young lions have roared upon him: They have made his land waste; his cities are burnt, without inhabitant. The children of Noph and Tahapanes have broken the crown of thy head. I have smitten your children, and they have received no correction. The * showers have been withholden, and there hath been no latter rain; but thou refusedst to be ashamed. Upon every high mountain, and under every green tree, thou hast played the harlot. And yet after all these things, I said return, O thou backsliding Israel; for I am merciful, saith the Lord, and will not keep anger for ever. I will take you, one of a city and two of a family, and bring you to Zion; and will give you pastors according to my heart, who shall feed you with knowlege and understanding."

Thus far the prophet, in a tender and affectionate strain, hoping to win and to allure his people to repentance. But finding all arguments of persuasion ineffectual to move their hardened hearts, he soon afterwards assumes the voice of terror and

* Chap. III.

F 3

judgment,

70 DISCOURSE III.

judgment, and breaks forth in the deepest agitation of soul, on a nearer view of that ruin which he saw ready to involve them.

“ My * bowels ! my bowels ! I am pained at my very heart ; my heart maketh a noise within me ; I cannot hold my peace, because thou hast heard, O my soul, the Sound of the Trumpet, the alarm of war. Destruction upon destruction is cried, for the whole Land is spoiled—I have heard a voice as of a woman in travail, and the anguish of her that bringeth forth her first child ; even the voice of the daughter of Zion, that bewaileth herself and spreadeth forth her hands ; saying, Woe is me now, for my soul is wearied because of Murderers !”

“ A † LION out of the forest shall slay my people. A leopard shall watch over their cities, and every one that goeth out thence shall be torn in pieces. I will bring a nation upon you from afar, O house of Israel. It is a mighty nation whose language thou knowest not ; a people § that cometh from the north country ; rising up from the sides of the earth ; who lay hold of the bow and the spear ; whose voice

* Chap. IV. † Chap. V. § Chap. VI.

roareth

roareth like the sea; who are cruel and have no mercy; at whose fame your hands shall wax feeble, * and they shall eat up-thine harvest, and thy bread, which thy sons and thy daughters should eat."

"AND when it shall be said, Wherefore doth the Lord these things unto us? You shall answer—Like as ye have forsaken me and served strange Gods in your own land; so shall ye serve strangers in a land that is not yours. For, fear ye not me, saith the Lord? Will ye not tremble at my presence, who have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass it? But this people are more unruly than the sea itself."

"They are revolted and quite gone. As a fountain casteth out her waters, so Jerusalem casteth out her wickedness"-- † They "trust in lying words; saying the temple of the Lord, the temple of the Lord! They steal, they murder, they commit adultery, and swear falsely and walk after other Gods; and then they come and stand before me in this house, which is called by my name;" as if the bare profession of religion would justify them in "all

* Chap. V.

† Chap. VII.

these abominations—But I will cast them out of my sight, as I have cast out all their brethren, even the whole seed of Ephraim. Therefore, pray not thou for them; neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee—They * slide back by a perpetual back-sliding; they hold fast deceit, they refuse to return;” they are even more stupid than the brute creation —

“FOR the stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgments of the Lord,” nor regard the merciful visitations of my power! Why, then, should they say “we are Wise, and the Law of the Lord is with us? Lo, certainly in vain made he it, and the pen of the scribes is vain.” Where is their wisdom, when the very fowls of the air reproach them with folly; observing the times and the seasons; while this people is deaf to all the calls of my providence. They boast that my “Law is with them,” and value themselves upon the many exalted privileges which I have given them.

* Chap. VIII.

But

DISCOURSE III. 73

But what do these avail, unless to encrease their guilt? The Law is become as a dead letter, when it produces no effect upon the life and morals. In vain have I given it to them, and the pen of their scribes has preserved it in vain. For where are its fruits? Look at those who are called Wise Men. Behold, "they are ashamed; they are dismayed; they are taken;" All their schemes are unsuccessful. "There is no wisdom in them;" and how should there be any, seeing "they have rejected the word of the Lord," which is the only foundation of all wisdom? They are all corrupt; "from the least even to the greatest they are given unto covetousness;" and, what is worst of all, the very priests and prophets, who should probe the sore to the bottom, are content with some transient or superficial cure. "They heal the hurt slightly," and leave it ready to break out again the next moment. They are either as corrupt as the rest; or, from sordid views of popularity, they are afraid to stem the torrent. Rather than offend, by an honest discharge of duty, they stoop to sooth the people in their folly. Instead of proclaiming the true doctrines of everlasting

74 DISCOURSE III.

lasting peace and salvation, they treacherously proclaim false peace, where there is no peace to be found.

SEEING, then, such is their state that all remedy is despaired of, and they wholly refuse to be instructed by all that has happened to them; what remains but a fearful looking for judgment and fiery indignation?—"My * Soul shall depart from them. Jerusalem shall be made desolate, a land not inhabited—I will give their wives to others, and their fields to them that shall inherit them"—

TREMENDOUS threatening! which was soon afterwards fulfilled, and is now recorded for our admonition. And Oh! that we may be enabled to make a right use of it; bringing it home to our hearts and our bosoms, in the present dubious state of our affairs, and admiring and adoring that divine goodness, which thus calls us to avoid our own destruction, by placing before us the errors and example of others!

THE bounds which I have prescribed to this discourse, would not permit me to enter into a more particular account of the Jewish nation; but the verses which I have

* Chap. VI.

selected

DISCOURSE III. 75

selected are sufficiently expressive of their state and character, previous to their falling under those desolating judgments, which the Lord thought fit to denounce against them in the text.

It remains, then, that we now proceed to make some enquiry into our own state by way of parallel; which was the Second thing proposed.

IN doing this, let us follow the words of soberness and truth; equally abstaining from vain scepticism on the one hand, and weak credulity on the other; neither arrogating to ourselves virtues which we have not, nor terrifying ourselves with vices, to which our consciences may yet be happily strangers. I grant that prophecies are now probably ceased, and these verses may have had their accomplishment. But their spirit and meaning still remain; and the same causes will produce the same effects in every age. If, therefore, we find any similitude in them to our own state at present, we cannot be unaffected at the consequences; and we must be blind indeed, if we so far flatter ourselves as to think there is none. On the contrary, is it possible to read them, without imagin-

76 DISCOURSE III.

ing that we hear our heavenly Father kindly addressing a great part of them to ourselves, with little variation of words, in the manner following ?

OH *Britons* and *Protestants* ! I remember, saith the Lord, the days of your youth, “ when you went after me in the wilderness, in a land that was not sown. You were then holiness to me and the first fruits of my increase.” I brought you forth into this remote country, as an infant people, as a chosen seed ; purposing, thro’ you, to extend my kingdom to the uttermost parts of this American world. “ You have heard with your ears and your fathers have told you the noble works that I did in their days, and in the old time before them.”

I PROTECTED you thro’ the dangers of the ocean, and preserved “ you in a land of deserts. I bade the solitary place be glad thro’ you, and the desert itself to rejoice and blossom as the rose.” When you were but a weak and helpless people, I made the Heathen your friends, who had power to destroy you. “ I gave you a plentiful country, and bade you eat the fruits thereof”—You then saw that “ this
was

DISCOURSE III. 77

was my doing," and, in those early days, were not ashamed to confess that "the right hand of the Lord had brought mighty things to pass." When you looked back on the dangers you had escaped, your grateful souls were lifted up in praises to me, who spoke the fierce ocean into peace around you, and made the gloomy wilderness become the cheerful abode of men. When you saw the bounteous earth bring forth her willing encrease, you acknowledged "that your lines had fallen in pleasant places; yea that you had received a goodly heritage."

BUT you had not long entered in before "ye defiled my land, and made my heritage an abomination." I gave you Plenty; but Plenty begat Ease; and Ease begat Luxury; and Luxury introduced a fatal corruption of every good and virtuous principle; in so much that you forgot the very hand from which you received all things. You forgot to say, "Where is the Lord" that hath done so much for us? Or where is he that brought us thro' the fierce ocean, that made the heathen our friends, that protected us in the wilderness,

78 DISCOURSE III.

ness, and caused the desert around us to smile?

FOR the space of an hundred years (a period of happiness which no nation before you could ever boast of) my patience bore with you, while you enjoyed a continual prosperity; being almost entire strangers to the “sound of the trumpet, the alarm of war, and the sight of garments rolled in blood. But, in proportion to my mercies, has your guilt encreased. You have become more and more forgetful of me, and of the exalted privileges I called you to enjoy.

“PASS over the Isles of Chittim; send unto Kedar, and see if there be any such thing as this.” Look through all the countries of your Popish and Heathen neighbours; and see if the former have changed their Superstition, or the latter “their Gods, which yet are no Gods!” such a change would have been wisdom in them; but what have you done? “You have even changed your glory for that which doth not profit! Be astonished at this, O ye heavens! and be ye horribly afraid; for this people have committed two evils,” and have been guilty of double foolishness!

They

They have neglected the exercise of their holy Protestant Religion, trusting to the lying vanities of this life; "and have forsaken me the fountain of living waters, to hew out for themselves cisterns, broken cisterns that can hold no water." In the midst of light, they have chosen darkness, and corrupted their children by their sad example.

I have warned you once for these things, and twice have I spoken unto you, saith the Lord; but you have neither kissed my rod, nor humbled yourselves under my chastisements. "The showers have been withholden and there hath been no latter rain; yet you have refused to be ashamed. My Judgments have been abroad upon the earth, but you have not learned righteousness."

"WHEREFORE, the young Lions from the forest have roared upon you. They have made your land waste, and your cities are burnt, without inhabitant. The children of Noph and Tahapanes have *broken the Crown of your head." I

* This is otherwise rendered "feed on thy Crown." But, however it be understood, the words, and the whole description that follows, are too remarkable, not to bring to our mind all the horrors of an Indian war, and the detestable custom of Scalping, or cutting off the skin of the head, to be sold for a price.

have

80 DISCOURSE III.

have let the savages of the woods loose upon you. They rage in all your borders. Your country is depopulated, your villages burnt up, and thousands of your miserable brethren, tortured, murdered or carried into barbarous captivity. "Destruction upon destruction is cried, for the whole land is spoiled." The voice of lamentation is heard, as of a woman in travail; even the voice of your bleeding country, "that bewaileth herself, and spreadeth forth her hands; saying, Woe is me now, for my soul is wearied because of Murderers—I have sent a nation upon you from afar, whose language you know not; a mighty nation from the north country; rising up from the sides of the earth; that lay hold on the bow and the spear; whose voices roar like the sea; who are cruel and have no mercy; at whose fame your hands wax feeble, and one says to another, go not out into the field, nor walk by the way, for the sword of the enemy is on every side, and whosoever goeth out shall be torn in pieces. And behold! they eat up your harvest and your bread, which your sons and daughters should eat; and they eat up your flocks and your herds and

DISCOURSE III. 81

and your vines and your fig-trees; and they impoverish your fenced cities wherein you have put your chief trust."

AND should any one say, Why doth the Lord these things to his people? This shall be your answer. Like as ye have forsaken me, and shewn yourselves unworthy of your holy religion and exalted privileges, so I have forsaken you, and delivered you over to be chastised with an iron rod by these your fierce enemies. For will ye not fear me, saith the Lord, who have done so great things in your behalf? Will ye not tremble at my presence, whom earthquake, fire and storm and all the elements obey? Why will ye trust in lying words, saying "The temple of the Lord, the temple of the Lord;"—we are Britons, we are Protestants? What signify these names, when you have forgot the cause of your country, and made your religion a reproach among the Heathen around you? will ye steal, will ye commit adultery, will ye defraud, will ye walk after covetousness, will ye profane my name, will you disregard my righteous judgments, will you remain indifferent to the preservation of your inestimable privileges; and

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then

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then will ye come and stand before me, in my house which is called by my name, and say we are Britons, we are Protestants, as if this would justify you in all these abominations?

THE very fowls of the heaven act a more consistent part than you. They observe the signs and the seasons which the Lord hath appointed for them. But you have neither regarded my former judgments, nor have my latter more severe ones awakened your attention, and made you wiser. Even in the very sight of "Sinai's burning mount;" in the midst of the most complicated miseries; when blood and desolation are all around, you have neither reformed your lives, nor regarded the distress of your country. An evil spirit of unbelief hath gone forth among you, setting every present danger at a distance. You have refused to "play the man for the cities of your God," or to defend that glorious plan of public happiness delivered down to you by your fathers. Strifes, discords, hatred, uncharitableness, licentiousness, civil broils, calumnies and contention about trifles, have been uppermost in your thoughts; while your most valuable and essential interests
have

DISCOURSE III. 83

have been made a secondary concern, or perhaps no concern at all, or the concern only of those who wanted the power to serve them.

IN such circumstances what doth it signify to say "The Law of the Lord is with us;" we are a distinguished people; ours is the reformed Religion, and ours the enjoyment of civil Liberty? Were you truly sensible of the immense value of these supreme of blessings, your practice would have been conformable; and your souls would have been enflamed with all the ardors of the brave, on the least approach of danger towards them.—You likewise say, you are wise; and boast of your superior improvements. But what marks of this can you shew? Even the Heathens themselves have outdone you in wisdom and stratagem. Your armies flee before them; your wise men are confounded; none of their devices prosper; seeing they have rejected the Lord, and have not sought counsel of the most high.

WHAT, then, will be the end of these things? Hear it now from that wisdom which cannot err. "Unless you repent and return and amend your ways, the

84 DISCOURSE III.

foul of the Lord will utterly depart from you. *He will give your wives to others, and your fields to them that shall inherit them.*

THUS, my brethren, we see a striking similitude between us and the Jews in many strong and capital instances ; and I am persuaded you will not think the picture exaggerated. Within the short period of one year, how many marks of God's dealing with us have we seen ? Not to mention excessive droughts, earthquakes and other omens of his wrath, the troops sent to our protection have been most miserably defeated, and such scenes of barbarity, horror and desolation have ensued, as human nature shudders to recount, and history can scarce parallel !

YET what have we profited by all this ? Has it humbled us under our sins ? Has it brought our civil discords to an end ? Or has it eradicated those absurd principles of government that have brought our country to the brink of ruin ? On the contrary, are they not inculcated among us with more zeal and industry than ever ? Have we not many who have made it their business to restrain the ardor of God's people

DISCOURSE III. 85

people in their righteous cause; to tie up the hands of the king's best subjects in the hour of extremest danger, and cry "Peace, peace, when there is no peace?" Have we not many who, like the prophet Jonah in the storm, are gone down to the fast places, to indulge themselves in unglorious rest, when the poor shattered bark that carries them along is ready to be swallowed up of every wave?

YET I would hope that but small part of this guilt will fall to the charge of the Protestant ministry of this province. It would not become me, who am even less than the least of all God's servants, to stand forth the accuser of my brethren, on any occasion; and, on the present, I know many among them who have nobly exerted themselves in the cause of their God, their king, and their country. Yet, perhaps, after all, there may be some who have been but too complaisant to favorite vices and opinions. If that should be the case, Oh! let them think how great their condemnation will be. For, if the guides be gone out of the way, how shall those that follow after be in the straight path? If the ministers of God's word have once learned

86 DISCOURSE III.

to stoop to prejudices, or to suppress one needful truth, either thro' fear or favour, it is one of the worst symptoms of total degeneracy, and the hopes of reformation are utterly blasted.

How different a conduct did that zealous preacher of righteousness, the author of my text, observe? Tho' called to his sacred office when very young, yet he was not awed by the faces of men. He scorned either to soothe them in their folly; or to burn incense on the altar of popular applause; or to sacrifice his virtue and judgment to prevailing errors. He sets out, in his first chapter, with a most fervent and enlightened spirit, declaring that he had it in charge from the living God to speak to his people, and not to be dismayed at their faces; for that the same God who had called him to be a prophet was able to support him in the execution of his high commission, and had made him as "a defenced city, as an iron pillar, as a brazen wall against the whole land," and all its corruptions.

TRUSTING to such a mighty support (and what preacher of righteousness may not trust to it?) he determined that no

temporal consideration should awe or influence him from his duty. He appeared in the midst of his people, in the most perilous times, not like some wild impostor, foaming and tearing his own flesh, but like a prophet of the most high God, majestically composed, and awfully impressed with the whole weight of sacred and important truth. For the space of forty years, he continued a faithful messenger of his maker's will; pleading the cause of expiring righteousness and trampled virtue, among a back-sliding people, with an exalted vehemence and unremitting ardor, against far greater corruption than we have to struggle with. Ours, I trust, is not yet total like that of the Jews, for which reason I did not carry the similitude quite thro'; and, altho' we have many who are ready to tear our names in pieces whenever we mention the cause of our country, especially if we are zealous in pressing home the great duty of Defending our inestimable rights against a Popish and Heathen enemy, yet we have also many who have laid the state of their country, and God's dealings with us, deeply to heart. Nay I hope that even the worst of us have

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some virtues to put in the balance with our vices; and that there is mercy with God for us all, if we earnestly seek it of him; and that the day of our entire desolation is not yet come! But let us remember that every neglect of his visitations is an approach towards that fatal day, and that if we continue longer hardened under the present severe chastisements of his hand, we have reason to fear that a worse thing will befall us.

IT is the method of God's providence to bear long with his people, and to try all methods of reclaiming them consistent with their moral agency; such as by reproof, by example, by mercy, and by chastisement. But there is a time when his patience has had its full work, and " * there remaineth no more sacrifice for sins." There is a stage or crisis in the corruption of nations, beyond which it is as impossible for them to subsist, on any tolerable principles of social happiness, as for the body to move when the life and spirits are fled. It follows, then, that every neglect to improve by God's merciful visitations is an advance to this stage,

Heb. x. 26.

and

DISCOURSE III. 89

and therefore a fatal symptom of approaching ruin.

To offer farther proofs of this would be needless. For if there be any meaning in all that I have laid before you ; if the words of the text and the whole tenor of scripture be of any weight ; if the voice of reason and the experience of ages be worthy of regard ; then it is evident, past contradiction, that national vices lead to national misery. For a holy and just God must punish the flagrant abuse of his mercies ; and when this abuse is by a whole people, or the majority of them, the punishment may well be expected in this world, seeing in the next all the present societies of men will be disbanded. Besides this, in the very nature of things, a general corruption of the several members must lead to a dissolution of the whole body.

IF we search all the annals of mankind thro', we shall find that no people was ever truly great or prosperous, but by supporting a sense of liberty, and upholding the majesty of virtue. Government cannot be maintained on any other principles than justice, truth and sobriety. Vice is

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a standing rebellion against God and government, and a total subversion of all order and faith and peace and society among men.

LET me, then, my brethren, adjure and beseech you to improve this day of solemn humiliation before the Lord, to those pious purposes for which it was set apart. Let me call upon you, by every dear and sacred tie; By all the deliverances which God hath wrought for you; By all the inestimable blessings which you have received at his hand; By the glory and dignity of your immortal nature; By the sanctifying graces of his holy spirit; By the glorious coming of his everlasting Son from the bosom of his love; By his adorable plan of redemption and bloody cross; By the purity of his everlasting Gospel and your high calling as Christians; By all that you are, and all that you hope to be; By the slender thread of life that separates you from the dark mansions of the grave; By the sound of the last trumpet that will raise you to endless life; By the sun in darkness and the moon in blood; by Jesus the Redeemer seated on his awful tribunal; By the last solemn sentence and an
eternity

DISCOURSE III. 91

eternity to come—or if these glorious and important considerations will not work upon you, let me call upon you by your dread of punishment and fear of ruin; By all the examples of divine vengeance that have been laid before you; By a regard to your posterity yet unborn; By the sighs and distresses of your captivated brethren; and By the groans and miseries of your bleeding country—repent; be converted from every sin; humble yourselves in the dust before the Lord; cry earnestly unto him for forgiveness thro' the blood of Jesus, and stedfastly purpose to walk before him for the future, “in holiness and righteousness all the days of your lives!”

SUCH a conduct as this will equally entitle you to the character of good christians and good citizens. For whatever we may boast of public spirit and love to our country, it appears from what has been said, that he, and he only, is the greatest patriot, and manifests the greatest public spirit, who supports the majesty of religion, reverences the laws of his country, and keeps a conscience void of offence towards God and towards man. And happy is he, of all others most happy, whether
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in a high or low station, who, in the present confusion of our affairs, can lay his hand on his heart, and pronounce that such has been the steady tenor of his proceedings. For him there will remain the recompence of the Just, when all sublunary things shall have come to an end.

GRANT, O heavenly Father! that such may be the future conduct, and such the final recompence of every one of us here assembled before thee. Graciously accept this day's imperfect service, and the humble offerings of our praise for all thy unmerited mercies; and particularly for having saved us from the fury of those raging Earthquakes that have so lately whelmed thousands, perhaps less guilty than we, in one sudden ruin. Strengthen us with thy grace for the performance of those vows of amendment, into which we have now solemnly entered. Continue to us the pure light of the everlasting gospel, which thy justice might well remove from us. Bring our civil discords and all erroneous doctrines to a speedy end. Hear the cries of our suffering and captivated brethren every where, and support them in
thy

DISCOURSE III. 93

thy Faith and Fear. Have pity on the general distress of this country; and Oh! thou whose Almighty power can raise even the dead from the grave, raise up leaders and champions among us for our holy Zion, in this day of peril; that even the bones which thou hast broken may hear of joy and gladness! Inspire us with a high and commanding sense of the immense value of what we are now called to defend; which will be the best foundation of true heroism and virtue. For could we be once so lost to goodness and wisdom as to apprehend the difference between one religion and another, one system of government and another, not worth the price of blood and treasure, the day of our desolation would not be far distant; and we and our posterity would soon be lost and blended among the nations around us that know not thee; from which unspeakable calamity good Lord deliver us to the latest generations, for the sake of our Saviour Jesus Christ! Amen.

DISCOURSE



DISCOURSE IV.

The CHRISTIAN SOLDIER'S DUTY;
the Lawfulness and Dignity of his
Office; and the Importance of
the PROTESTANT CAUSE in the
British Colonies.

PREACHED IN

Christ-Church, PHILADELPHIA;
April 5, 1757.

AT THE DESIRE OF

BRIGADIER-GENERAL STANWIX,

To the forces under his Command,
before their march to the Fron-
tiers. With a PRAYER on the
same Occasion.



THE HISTORY OF THE

REVOLUTION

OF THE UNITED STATES OF AMERICA
FROM 1763 TO 1789
BY JAMES M. SMITH

NEW YORK: PUBLISHED BY
J. B. LIPPINCOTT & CO.

1889
TO THE READER UNDER THE SIGNATURE
OF THE AUTHOR, WITH A PREFACE ON THE
REVOLUTIONARY PERIOD.

THE HISTORY OF THE

LUKE iii. 14.

And the Soldiers demanded of him likewise, saying—Master, and what shall we do? He said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

THIS chapter contains an account of the preaching of St. John the baptist; who, being called of God in the wilderness, and duly commissioned for his high office, “came into all the country about Jordan, preaching to the people the Baptism of Repentance for the Remission of Sins.”

THE more thoroughly to awaken their attention and evince the necessity of his doctrine, he appears in the most striking character; being, as was prophesied concerning him, “the voice of one crying in the wilderness; prepare ye the way of the Lord; make his paths straight! Every valley shall be filled, every mountain and hill shall be brought low; the crooked [places] shall

shall be made straight; the rough ways smooth; and all Flesh shall see the Salvation of God!"

THESE words allude to a known custom of great kings, who, when they undertook any long journey, were wont to send forth their messengers before them; proclaiming to the people to make their way plain. Now, as the Jews, at this time, daily looked for the coming of their King or Promised Messiah, such a proclamation, from so extraordinary a person, crying out to clear the way, "for that the Salvation of God was at hand," could not fail to excite their curiosity, and interest their affections!

EVERY heart was accordingly seized with an instant hope of beholding the Desire of Nations; with whom they expected to share crowns and empire and temporal glory. Nay, they began "to muse in their hearts whether John himself were the Christ†," or only his fore-runner. In either case, they were eager to embrace the baptism which he preached; as artful courtiers will strive to recommend themselves

† They were, no doubt, sometime in this suspense, before John resolves them, by telling them that he was not the Christ, nor even worthy to unloose the latchet of his shoes; but that the Christ was quickly to follow after him.

to

DISCOURSE IV. 99

to the graces of an expected Master. Hence, “ a Multitude of them came forth, to be baptized of him.”

JOHN, who saw their carnal views, is not too forward in conferring his baptism upon them, without duly instructing them in the nature and conditions of it. “ O generation of vipers! says he; who hath warned you to flee from the wrath which is to come?” Nevertheless, if you are really desirous to escape it, and to be admitted to the blessings promised in the messiah, do not deceive yourselves in thinking that those blessings may be derived to you by inheritance. They are not of a carnal but of a spiritual nature. Nor will it avail you any thing to say, “ we have Abraham to our father;” and are thereby the children of promise. For I say unto you that unless you bring forth fruits meet for repentance; you can by no means inherit those Promises—“ For God is able of these stones to raise up children to Abraham;” and in them shall his promises be made good, if not in you. And you must now, without delay, make your choice. * “ For the ax is already laid to the

* V. 7, 8, 9.

root of the trees; and every tree that bringeth not forth good fruit is to be hewn down and cast into the fire."

SUCH an alarming denunciation struck the people with double astonishment; and they pressed still more eagerly about John, crying—† "what shall we do then;" to escape this ruin and obtain this salvation? "He answered and said unto them, he that hath two coats, let him impart to him that hath none. And he that hath meat let him do likewise;" herein strenuously recommending the universal practice of that diffusive charity and benevolence, which are a main foundation of moral virtue, and the most acceptable service we can render to our adorable Creator!

AMONG others who pressed forward, on this occasion, came the Publicans, a set of men infamous for their illegal exactions upon the people, crying—"Master, what shall we do?" John, who knew their character, strikes boldly at their capital vice; charging them by their hope of salvation and their dread of Ruin,—“exact no more than what is appointed you” by

† V. 10, 11, 12, 13.

DISCOURSE IV. 101

law ; for how shall you begin to be good, till you cease to be unjust ?

Last of all came the Soldiers*, “demanding of him likewise, saying--and what shall we do ? he said unto them do violence to no man, neither accuse any falsely, and be content with your wages.”

SUCH are the words which were recommended to me as the subject of this discourse. And had I been left to my own choice, I could not have selected any more suitable to my purpose. For being delivered by divine inspiration, on a most important occasion ; namely, when the soldiers themselves earnestly requested to know, by what means they might escape the threatened fire of God’s wrath, and obtain salvation thro the Messiah, we may be sure they imply in them the fundamental parts of the Christian Soldier’s Duty ; so far at least as relates to that particular character.

I shall therefore proceed upon them, in their natural order. With diffidence, however, I enter upon my subject. I know many of you to be men of distinguished understanding ; conscious of the dignity of

* V. 14.

your own character, and of the glorious cause wherein you are engaged. And nothing but your own express desire, could give me courage to offer my thoughts concerning any part of your duty. But, being invited thereto, I shall proceed to the utmost of my abilities, as far as the time will permit. And, whatever may be the execution, I can safely say that I bring with me a heart zealous for the public—and regardful of you!

FIRST, then, the Christian-Soldier is to “do Violence to no man.”

THERE are two sorts of violence which a soldier may be guilty of. One is against those who are lawfully vested with command over him. This is commonly stiled Mutiny, and is a crime of the most atrocious nature; seldom to be expiated but by the Death of the offender. And as God is a God of order, it must be peculiarly odious to him.

ANOTHER sort of Violence, which a soldier may be guilty of, is, against his Fellow-subjects. This is that violence more immediately meant in the text; the original word there, signifying, the shaking or terrifying a man, so as to force money from

DISCOURSE IV. 103

from him, thro' fear. This we find expressly forbid by the spirit of Christianity, under pain of forfeiting the Salvation of God. And we may glory to say that it is also forbid by the mild spirit of the British constitution!

Our Soldiery are armed by the laws of their country, and supported by the community; not to command, but to serve, it; not to oppress, but to protect, it. Should they, therefore, turn their sword against those from whom they derive their authority, and thus Violate the just rights even but of one Freeman, who contributes to their support---what a complication of guilt would it imply? It would be treachery! It would be ingratitude! Nay it would be parricide!

As for the tyrants of mankind, let them (belying heaven and pretending an authority from God) lead forth their armed slaves to plunder, to harass and to destroy those, to whom they owe protection! Let them fill those lands with Violence and Blood, which they ought to fill with Blessing and Joy! "verily I say unto you they shall have their reward." For, believe me, such actions are odious to hea-

ven, repugnant to the gospel; and God will certainly avenge his own cause!

HAPPY for us, we rejoice under milder influences! our gracious sovereign, thro' a long and prosperous reign, has never, in any instance, offered violence to the rights of his subjects; nor permitted it in his servants. The * Commanders placed over us, in our present distress, have signalized themselves as patrons of justice and lovers of liberty. Tho' appointed over great armies, among a people long accustomed to profound peace, jealous of their privileges, and some of them even unreasonably prejudiced against all Force and Arms; yet they have happily reconciled jarring interests, and, with all possible care, supported the Military, without violating the Civil, power.

As a signal instance of the harmony arising from this conduct, it will be but justice to mention you, gentlemen, whom I have now the honor to address. You have been among us for many months.

* Lord Loudon was commander in chief when this discourse was delivered, and as the same character can be justly extended to all his Lordship's successors in America, it is with pleasure that the Author renders this paragraph general, which was at first particular.

Most

DISCOURSE IV. 105

Most of you were at first but a raw unformed corps ; and, from the manner of your being quartered out in small parties among the inhabitants of this city, disturbances might have been expected. But quite the reverse has been the case. No deeds of Violence have been offered. No complainings have been heard in our streets; and your conduct has done honor to yourselves ; to your officers in general, and your worthy Commandant in particular.

ALL I shall add, then, on this head is, to beseech you, by your hopes of the Gospel-promises, to persevere in the same dutiful inoffensive behaviour towards your fellow-citizens, in all parts of your future conduct. And, as you can never be led to deeds of Violence by any authority appointed over you, let it never be said that your own choice or rashness engaged you in them ; so as to subject you to the severe and shameful punishments denounced against them, by the laws of your country in this world, and by the Gospel of Christ in the world to come.

THUS I have endeavoured to give the true meaning of the words “ do violence to no man.” I know there are some who affect to understand them in a more unlimited

limited sense ; as containing a general prohibition of all Force and Arms whatsoever. But, in this, they are neither warranted by scripture nor reason. Nay, the very reverse is evident from the text itself.

THE Soldiers, whom saint John addresses, received wages for fighting and bearing arms against the enemies of their country. He expressly enjoins them to be content with those wages. But this he never would have done, if the service, which they performed as the condition of the wages, had been that identical Violence, which he so strongly prohibits in the former part of the verse. They must indeed be very bold, who can charge the spirit of God with such an absurdity !

BUT the fact is that—to support Justice, to maintain Truth, to defend the goods of Providence, to repress the wild fury of lawless Invaders, and by main force, if possible, to extirpate oppression and wickedness from the earth, has never been accounted Violence in any language or country. On the contrary, it is duty to the public, and mercy to thousands !

IF Society is of God's appointment, every thing essential to its subsistence must be

be so too; for he that ordains the end, ordains the means. But how shall Society subsist, if we are to submit to the unrighteous encroachments of every restless Invader? If we are tamely to be plundered, tortured, massacred and destroy'd by those who covet our possessions? has God given us his Gospel, endowed us with reason, and made us fit for society, only to put us in a worse condition than the roaming Savage, or the Beast of prey?

WE all allow, in common cases, that a public Robber may be subdued by force or death, if other means fail. We grant also that those who invade private property may be compelled to restitution at the bar of justice. But if independent states have injured us, to what bar shall we cite them? who shall constrain them to appear at our summons? or, if they should appear, who shall oblige them to abide by the sentence? open force, then, must be the dernier resort. And strange it is that those who are often so litigious in cases of private right, should affect to be the most passive in what concerns the rights of the community!

IN short, if human societies are instituted for any end at all, independent states
may

may not only defend their rights when invaded ; but if they are already deprived or defrauded of them, they may demand restitution in the loudest and most importunate manner ; even by calling for it in thunder at the very gates of their enemy. This is often the shortest and most merciful method. Nor is it doing Violence to our neighbours, but justice to ourselves, and to the cause of Right, Liberty, Virtue and public Safety ; which would otherwise be left unavoidably to suffer.

It were indeed sincerely to be wished that the Gospel of the blessed Jesus might have such an universal influence on the lives of all men, as to render it no more necessary to learn the art of war. But alas ! this is a degree of perfection not to be hoped for in the present state of things, and only to be look'd for in the kingdom of universal Righteousness. Were all men arrived to such a degree of goodness as to render force unnecessary, then also the magistracy, the laws and every thing else belonging to particular societies in this world, would be a needless institution. But as long as particular societies are of any use, so long will force and arms be of use.

use. For the very end of such societies is to unite the force of individuals, for obtaining safety to the whole.

WHAT I have already said will convince every reasonable person that the words—do violence to no man—were never meant as a general prohibition of all force and arms; so often necessary in this embarrassed scene of things. As for those who from views of interest, pretended scruples of conscience, and I know not what prejudices of education, still shut their eyes against the clearest light, I do not pretend to offer arguments for their conviction.

IF the barbarities that have been committed around them; if the cries of their murdered and suffering brethren; if their country swimming in blood and involved in an expensive war—if these things have not already pierced their stony hearts and convinced their deluded reason, that their principles are absurd in idea and criminal in practice, I am sure any thing I might say farther, would have but little weight. I shall only beg leave to remind them, that they will have this cause to plead one day more before a tribunal, where subterfuges will stand them in no stead; and where it
will

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will be well if they are acquitted, and no part of the blood that has been spilt is required at their hands.

HAVING found it necessary to dwell so long on the former part of the text, I shall be very brief on what remains.

THE Christian-soldier is forbid, in the Second Place, to "accuse any man falsely."

To circumvent, to bear down, or to take away, the character of another, for the sake of revenge, profit or preferment, is indeed a crime of the most unpardonable nature. It seldom admits of any reparation, and strikes at the very root of all peace and faith and society among men. Surely, then, among a society of soldiers, whose strength consists in their harmony, and whose peculiar character is their Honor and Veracity, such a pernicious vice should be discouraged in an eminent degree, as tending to their immediate ruin, and odious both to God and Man.

IN the Third and last place, the Christian-soldier is to be content with his wages.

THIS is also a very essential duty. Nothing ought to be more inviolable among men than the performance of their covenants. Now, between the British state and

and its soldiery, there is a covenant of the most sacred nature. They voluntarily enlist into a certain service for certain wages. These wages are sufficient for a comfortable subsistence. The British government has Mercy in its whole nature, and all its appointments are liberal. The wages of our common soldiery are almost equal to those of the inferior officers in many other services. Surely then, for them above all others, to be discontented with those wages, to neglect the duty annexed to them, or to be faint-hearted in its performance, would argue the highest baseness. It would be breach of Faith, breach of honor, and a total want of every generous affection.

MOREOVER, to be content with one's Wages implies also a faithful application of them to the uses for which they are given. They are not to be spent in riot and intemperance, but in keeping the body neat, clean, healthy and vigorous for the discharge of its duty. Nastiness and slovenliness in dress or behaviour are sure marks of a mean and dastardly temper. The man who disregards the care of his own person, which is the Image of his maker,
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can have neither spirit nor grace nor virtue in him. It will be almost impossible to exalt his groveling Soul to the performance of any great or heroic action.

AND as for intemperance, in a soldier, a vice of more ruinous consequence cannot well be imagined; or rather it is a complication of all vices. For, not to say that it generally leads to those acts of Violence, so fully mentioned above, it is in itself a manifest violation of every tie between the Soldier and his country.

THE Soldier, by the terms of his enlistment, consigns his health, strength and service to the public, in consideration of his receiving certain wages. Now for him to spend those wages in enervating or destroying that very health and strength for which they are given him, would be robbery of the public! nay desertion itself is not a greater crime; and nothing but the mercy of our laws, in compassion to the frailties of human nature, could have made the punishment of the one less than that of the other. For a soldier may as well be found absent from his post, or asleep on it, as be found on it in a condition which renders him unfit for the duties of it.

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DISCOURSE IV. 113

IN short, discontent, sloth, murmuring and intemperance, have been the bane of many a powerful army, and have often drawn down the divine displeasure, by giving them up to certain ruin.

UPON the whole then, we may conclude from the text, that the particular duty of christian soldiers consists chiefly in—Obedience to those who are appointed to command them; a respectful inoffensive Behaviour to those who support and maintain them; strict Honor and unshaken Veracity towards one another; Temperance, Sobriety, Cleanliness and Contentment in their private character; and a steady, bold and cheerful discharge of whatever service their King and Country may require of them.

I said that these things constitute the particular duty of soldiers, considered as such. But here let it be remembered, that no special injunctions of this kind to any certain order of men can possibly exempt them from the general precepts of the gospel: Tho' the text be address'd particularly to the soldiers, considered in that character; yet as they are also Men and Creatures of God, they are equally called (in
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the eleventh verse for instance) to the practice of universal benevolence and charity, with the whole body of the people, whereof they are a part, and to whom that verse is directed.

THUS I have finished what I propos'd from the text.

AND now, gentlemen Officers, you will permit me to address the remainder of this discourse more immediately to you. I know you love your King and Country. I know you regard those men under your command, and would wish to see them shining in the practice of those virtues which I have been recommending. But yet, after all, this must, in a great measure, depend upon yourselves.

IF, then, you would desire to have any tie upon their consciences; if you would wish to see them act upon principle, and give you any other hold of them than that of mere command—let me, Oh let me beseech you, to cultivate and propagate among them, with your whole influence and authority, a sublime sense of Religion, Eternity and Redeeming-Love! Let the bright prospects of the Gospel of Jesus be placed

DISCOURSE IV. 115

full before their eyes; and let its holy precepts be inculcated frequently into their hearts!

BUT, above all things, let the adorable name of the everlasting Jehovah be kept sacred among you! Glorified angels fall prostrate before it! The very devils themselves tremble at it! And shall poor worms of earth; dependent on a pulse for every breath of being; surrounded with dangers innumerable; marching forth in the very "shadow of death;" to day here, and to-morrow in eternity—shall they dare to blaspheme that holy name, before which all nature bends in adoration and awe? Shall they forget their absolute dependence upon it for all they have, and all they hope to have?

ALAS! when the Name of our *Great Creator* is become thus familiar, and prostituted to every common subject, what name shall we invoke in the day of danger? to what refuge shall we fly amidst the various pressures of life? to whose mercy shall we lift up our eyes in the hour of death? and into whose bosom consign our souls, when we launch forth into the dark precincts of Eternity?

116 DISCOURSE IV.

ONCE more, then, I beseech you, let the name of the Lord be holy among you; else have you no sure foundation for virtue or goodness; none for dependence upon providence; none for the sanctity of an oath; none for faith, nor truth, nor "obedience for Conscience-sake."

NEXT to religion and a sovereign regard to the honor and glory of your great Creator, it will be of the utmost importance to cultivate, in yourselves and those under you, a noble, manly and rational * Enthusiasm in the glorious cause wherein you are engaged; founded on a thorough conviction of its being the cause of Justice, the Protestant-cause, the cause of Virtue and Freedom on earth.

ANIMATED by this sublime principle, what wonders have not Britons performed? How have they risen, the terror of the earth; the protectors of the Oppressed; the avengers of Justice, and the scourge of tyrants? How have the sons of Rapine and Violence shrunk before them, confounded and o'erthrown? Witness, ye Da-

* The author hopes to be excused in the use of this word, as here restricted and explained. He does not know another, that would convey his idea, to substitute in its place.

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DISCOURSE IV. 117

nube and Sambre, and thou Boyn crimson'd in blood! bear witness and say--what was it that fired our Williams and our Marlboroughs to deeds of immortal renown? What was it that steeld their hearts with courage, and edged their swords with victory? Was it not, under God, an animating conviction of the justice of their cause, and an unconquerable passion for Liberty, and the purity of the Protestant-faith*?

AND do you think now, gentlemen, that the cause wherein you are engaged is less honorable, less important; or that less depends on the sword you draw? No gentlemen! I will pronounce it before Heaven and Earth, that from the days of our Alfreds, our Edwards and our Henries downwards, the British-sword was never

* Never were the noble effects of this sublime principle so conspicuous as at the glorious battle of the Boyn. Here our great deliverer king William, with a small army routed a much superior, and perhaps otherwise a better one. There was only this difference. The one fought for liberty, for religion, and their country; and were ardent in their cause, from a conviction of its justice. The other fought in defence of tyranny, having little of their own to lose, and no steady principle to act upon.

118 DISCOURSE IV.

unsheathed in a more glorious or more divine cause than at present !

Look round you ! behold a country, vast in extent, merciful in its climate, exuberant in its soil, the seat of plenty, the garden of the Lord ! behold it given to us and to our posterity, to propagate Virtue, to cultivate useful arts, and to spread abroad the pure *Evangelical* Religion of Jesus ! behold colonies founded in it ! *Protestant Colonies ! Free Colonies ! British Colonies !* Behold them exulting in their Liberty ; flourishing in Commerce ; the Arts and Sciences planted in them ; the Gospel preached ; and in short the seeds of happiness and glory firmly rooted, and growing up among them !

BUT, turning from this prospect for a moment, look to the other hand ! direct your eyes to the westward ! there behold *Popish* Perfidy, *French* Tyranny, and *Savage* Barbarity, leagued in triple combination, advancing to deprive us of those exalted Blessings, or to circumscribe us in the possession of them, and make the land too small for us and the increasing multitude of our posterity !

OH

DISCOURSE IV. 119

OH Britons! Oh Christians! what a prospect is this! 'tis odious to the view, and horrible to relate. See, in the van, a set of fierce Savages hounded forth against us, from their dark lurking places; brandishing their murderous knives; sparing neither age nor sex; neither the hoary fire, nor the hopeful son; neither the tender virgin, nor the helpless babe. Ten thousand furies follow behind and close up the scene! grim Superstition, lording it over Conscience! bloody Persecution, shaking her iron scourge! and gloomy Error, seducing the unwary soul! while, in the midst, and all around, is heard the voice of Lamentation and Mourning and Woe; Religion bleeding under her stripes! Virtue banished into a corner! Commerce bound in chains, and Liberty in fetters of iron!

BUT look again, gentlemen! between us and those evils, there is yet a space or gap left! and, in that gap, among others, you stand; a glorious phalanx! a royal regiment! a royal American regiment! a regiment formed by the best of Kings for the noblest of purposes! and formed to continue, perhaps, for these purposes, the

120 DISCOURSE IV.

avengers of Liberty and protectors of justice in this new world, throughout all generations !

AND now is not my assertion proved ? Consider'd in this light, does it not appear to yourselves that never, from the first of time, was a body of Britons engaged in a more glorious cause than you are at present ; nor a cause on whose issue more depends ? You are not led forth by wild ambition, nor by ill-grounded claims of right, nor by false notions of glory. But, consign'd to you is the happiness of the present age and of late posterity. You wear upon your swords every thing that is dear and valuable to us, as Men and as Christians. And upon your success it depends, perhaps, whether the pure religion of the gospel, streaming uncorrupted from its sacred source, rational, moral and divine, together with liberty and all its concomitant blessings, shall finally be extended over these American regions ; or whether they shall return into the bondage of idolatry, and darkness of error for ever !

IN such an exalted and divine cause, let your hearts betray no doubts nor unmanly fears. Tho' the prospect may look dark
against

against us, and tho' the Lord may justly think fit to punish us for our sins, yet we may firmly trust that he will not wholly give up the Protestant-cause; but that it is his gracious purpose, in due time, to add to the reformed church of Christ, "the Heathen for an inheritance, and the uttermost parts of the earth for a possession."

Go forth, then, with humble boldness, as men conscious that their designs are approv'd of God. And oh! if perchance your feet shall touch those fields that have already drank in the blood of the Slain, and have beheld your brethren expiring in all the variety of woe—gently, oh gently tread among their * uncoffin'd bones! drop

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* The body of men to which this discourse was delivered, were expected to have gone directly against Fort du Quesne on the Ohio, but were obliged to act only on the defensive for that year. A great part of them, however, were present at the reduction of the place the year following, under Brigadier-General Forbes, who, to his immortal honor, literally fulfilled what is here hinted at. For, having happily got possession of the Fort in November, 1758, a large part of his army was sent to Braddock's field on the banks of the Monongahela to bury the sad remains of the dead that had lain there upwards of three years. This was truly a moving and very solemn scene; made yet more so by the tears of fundries who had lost their fathers, brothers and dearest relatives in that fatal spot.

There is an account of such a burying as this in the Roman history, painted in very moving terms by Tacitus;

a tear over their scattered ashes; and give a moment's pause for reflection! It will touch the heart with tenderness, and be a fruitful source of much useful thought. It will give fresh vigor to every arm, and new ardor to every breast!

To see one of our species mangled and torn in pieces is horrible! to see a Briton, a Protestant, our friend, our neighbour, so used, is more horrible still! but to think that this should be done, not to one but to thousands; and done in an unguarded hour; and done without provocation; and done with all the aggravation of infernal torture; and done by savages; and by savages whom we have cherished in our bosom; and by savages stirred up against us contrary to the faith of treaties; and stirred up by men professing the name of christians——good heaven! what is it? words cannot paint the anguish of the
tus; who tells us that Germanicus and his soldiers, having come near the forest of Teutoburgium, where by report the bones of Varus and the legions had lain six Years unburied, they became possessed with a tenderness to pay the last offices to their countrymen. In performing this sad duty, “no one, says he, could distinguish whether he gathered the particular remains of a stranger, or those of a Kinsman; but all considered the whole as their friends, the whole as their relations, with heightened resentments against the foe.”

thought;

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thought; and human nature startles from it with accumulated horror!

RISE Indignation! rise Pity! rise Patriotism! and thou Lord God of Righteousness, rise! avenge our bleeding cause! support Justice, and extirpate perfidy and cruelty from the earth! inspire those men, who now go forth for their King and Country, with every spark of the magnanimity of their forefathers! the same our cause, the same be its issue! Let our enemies know that Britons will be Britons still, in every clime and age! and let this American world behold also thy Salvation; the work of the Lord for his Inheritance! Even so; rise Lord God of Hosts! rise quickly! Amen and Amen.

A PRAYER

On the same Occasion.

FATHER of all! Preserver of all! Judge of all! thou First and Best of Beings! all praise and glory be ascribed unto thee, who hast made us capable of seeking and loving thee; and hast invited us to fly to the throne of thy Mercy for aid and direction in all our undertakings, and deliverance in all our dangers. Surely that heart must be lost to every nobler feeling that does not see and adore thy unspeakable goodness towards the children of men—

WE see and we adore it, O thou King of Nations! struck with the transcendent Majesty of thy perfections, conscious of our own unworthiness, and relying on the merits of thy ever blessed Son, we prostrate ourselves in the dust before thy glorious presence; fearing, yet loving; trembling, yet adoring!

WE confess, O Lord! that thou hast done wonderful things for us and for our fathers! thou hast indeed given us a
goodly

goodly heritage; and the power of thy glory, hath often supported us signally in the days of our danger. But alas! our ingratitude has increased in proportion to thy Mercies, and all sorts of transgressions have spread themselves wider and wider among us. Thou hast visited us for these things, and sent thy Judgments upon the earth, but still we have not learned Righteousness; and justly might our unworthiness provoke thee to remove from us our inestimable privileges, both civil and religious.

YET still, tho' we have sinned against heaven and before thee, we will trust in thy paternal mercy—and we know in what we trust. Thine ear is not heavy that it cannot hear, nor thy hand shortened that it cannot save; and there is sufficiency in the blood of the Redeemer! suffer us therefore, O merciful Father, in this day of our visitation, to throw ourselves upon the merits of the ever-blessed Jesus; humbled under thy chastisements; confessing and bewailing our past offences, both public and private; and beseeching thy divine grace to revive among us a spirit of primitive piety, integrity and virtue!

BUT

BUT oh! above all, and as the foundation of all, inspire us with an awful reverence of thy glorious majesty. Give us an unshaken Loyalty to our gracious sovereign; and a prevailing love and veneration for our excellent Constitution, civil and religious! and as often as we are called more immediately to appear in defence of it, O grant that, in such a glorious cause, we may betray no unmanly fears; but act the part of Britons and of Freemen; going forth devoted either to death or to victory; and scorning a life that is to be purchased at the expence of the Protestant Religion and our National Privileges!

BLESS and long preserve our rightful sovereign King George! Bless his royal family and all his alliances! surround him with Councillors of a true uncorrupted British Spirit; men sagacious to discover, and stedfast to pursue, their country's Good. Guard him from all conspiracies against his person and government; whether secret or more open. May his administration be steady! steady in the cause of liberty! steady in promoting the public welfare! steady in opposing the enemies of our
Zion!

Zion! and may the gates of hell never prevail against it!

For this end, O Lord, give success to his arms both by sea and land, and favor our righteous cause! give courage, conduct and integrity to our commanders, and "those who turn the battle from our gates." In a particular manner, bless all those who go forth for the Protestant-cause, in this American World! make them instrumental in preserving among us, and spreading abroad to the remotest parts of the habitable earth, the precious Blessings of Liberty and undefiled Religion. And thou that stillest the rage of the ocean, and the tumults of the people, speak peace to the rage of our implacable and savage foes, and bring this expensive war to a safe and speedy issue! May we soon be delivered from all our fears, and peace be restored in all our borders.

MAY these men here present, who now go forth in our cause, be returned safe to our friendship, crowned with triumph and victory. And then may they and we together serve and adore thee without fear, in holiness and righteousness before thee, all the remainder of our days! Hear us,

O

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O heavenly father, for thy son Jesus Christ's sake, to whom with thee and the Holy Ghost, one God, be the kingdom and the power and the glory, world without end. Amen.

DIS



DISCOURSE V.

On the Planting the Sciences in America, and the Propagation of Christ's Gospel over the untutored Parts of the Earth.

Delivered before the Trustees, Masters, Students and Scholars of the College and Academy of PHILADELPHIA, May 17, 1757. Being the first anniversary Commencement in that place.

With a Charge, delivered in the Afternoon of the same Day, to the Candidates who then obtained their Degrees.



DISCOURSE V

On the Planting the Seed in A-
merica, and the Propagation of
the Gospel over the United
States of the North.

Delivered before the Trustees, Masters, Stu-
dents and Scholars of the College and
Academy of Pennsylvania, May 15,
1757. Being the first anniversary Com-
memoration in that place.

With a Charge delivered in the afternoon of
the same Day to the Cadets who then be-
longed to the Regiment.

PSALM ii. 8.

*Ask of me and I shall give thee the Heathen
for thine inheritance, and the uttermost
parts of the earth for thy possession.*

THIS Psalm is one of the most exact Allegories of all antiquity. Under the history of David's being raised from a low condition, and established on the throne of Israel, in opposition to all the efforts of the kings and rulers of the earth, who combined themselves against the Lord and his *anointed*, is delivered a most illustrious prediction of the propagation and final establishment of Christ's kingdom; and the exaltation of one of David's royal race to sit upon the throne of glory, and to rule over all the nations of the earth, in opposition to the combined powers of Darkness and Satan.

THE Lord declared his firm decree—
“ Yet have I set my king upon my holy
hill of Sion. Thou art my Son; this day
have I begotten thee. Ask of me and I

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shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession :” The meaning of which is, according to all the Commentators——

THOU art my Son Jesus ! This day have I anointed thee king over all the world ; which thou hast purposed to redeem. Go on ; compleat the great eternal scheme, and thereby establish for thyself a kingdom of everlasting holiness. In vain shall the nations rage. In vain shall their proud leaders, Herod, Pontius Pilate, the Pharisees and rulers of Israel, combine themselves against thee, as Saul and the kings of the earth, did against David of old. In vain shall they seek to dethrone thee, to cut thee off from the earth, and to crush thy kingdom in its birth. My eternal purposes are fixed. The right hand of my power shall be thy strength and guide. It shall defeat all the machinations of thy enemies, and raise thee even from the habitations of the dead, to thine inheritance in the mansions of glory. There shalt thou dwell for ever, and thy kingdom shall prevail and flourish, till all the nations

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nations of the earth are brought under thy government——

OH most glorious thought! Oh most triumphant consideration, to those who believe the Gospel of Jesus, “to be the power of God unto salvation!” How must it rejoice them to be assured, not only from the words of my text, but many other clear passages of scripture, that the Saving Influences of this Gospel, are to be extended over all the dark parts of the earth? And how must this joy be encreased when it appears that the happy period is not only nigh at hand, but even begun to be accomplished in this our day?

CHRISTIANITY was first revealed and embraced in the eastern parts of the world. Like the Sun, there it rose; and, like him, advancing Westward thro’ the nations, diffused light and love and joy, wherever its rays could pierce the thick clouds of error and barbarism. At length, it crossed the vast Atlantic; and, in the settlement of these colonies, a large inheritance was added to the Kingdom of Jesus, in the remotest parts of the west.

’Tis true, there is yet an immense depth of this continent, whose forlorn inhabi-

tants have never had any opportunity to hear the “ glad tidings of salvation ;” and, of those who have been blest with such an opportunity, few, very few, have turned a listening ear to the joyful sound.

BUT “ the promises of God in Christ are all Yea and Amen.” We may be sure that the time will come, when the Heathen around us shall be gathered into his fold, under the great Shepherd and Bishop of Souls. And tho’ the measures, hitherto used, have not proved effective of that glorious end, in any large degree ; yet it is our duty to continue our best endeavours. For who knows either the time when, or the means by which, the Lord may be pleased to accomplish his own eternal promises ?

THE Conversion of nations has often, before now, been brought about when but least expected, and by means which, to human foresight, seemed the least probable. One single Savage, fully convinced of the Truth of Christianity, and truly animated by its sublime spirit, may perhaps, thro’ the power of the living God, at some future period, be rendered an apostle to the rest, and an instrument of turning thousands from the ways of darkness and the power of

of Satan, to the marvellous light of Christ; “that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in Him.”

INNUMERABLE other methods besides this are in the providence of that God, whose power, who shall tell? It is impossible, however, but, in his own appointed time, he must give a blessing to the pious endeavours that are continually used for the propagation of the Gospel of Christ in this western world.

THE unwearied labors of the venerable Society incorporated for this purpose; the great expence they cheerfully undergo to plant and support Christianity here; the many other pious Societies lately erected, with the same benevolent and godlike views; the Cultivation of the Sciences, and the founding Seminaries of Learning among ourselves—these, all together, must in time light up such a blaze of knowledge, as cannot fail, thro’ divine grace, to burn and catch and spread, like some wide conflagration, till it has finally reached and illuminated the remotest parts of this untutored continent.

TIME will not permit me to make particular mention of all the Institutions of religious knowlege, already begun in this New World; nor would it be necessary to you. As little do I think it necessary, at present, to enter into any further explanation of the text, compared with those other passages of scripture, which foretel the final Conversion of the Heathen, and seem to have a particular reference to our situation on this continent. There is, indeed, a beautiful harmony among the sacred writers, to this purpose; and it would be a most delightful exercise to trace it out. But, the present occasion leads me to prosecute my subject in another light; and this I do the more cheerfully, as I persuade myself that you all believe the General Doctrine of the text; namely —

“THAT it is the eternal purpose of God, in his own good time, to bring the Heathen around us to the knowlege of his blessed Gospel, thro’ the grace of our Lord Jesus Christ.” All, then, that remains for me at present, is——

FIRST, to observe to you that the propagation of Science (thro’ the establishment of seminaries of Learning on this
con-

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continent) will probably be the most effectual human means of accomplishing so glorious an end.

SECONDLY, in this view of things—and surely I can find none higher—to bespeak your continued favour and protection of this infant Seminary.

Now, on the first head, it will be necessary to give some account of the Human Sciences, in order to shew their subserviency to the great Science of Christianity, and their tendency to promote its interests. And, that this may be done with the more precision and clearness, I shall recur to first principles.

IF we consult the constitution of our nature, we shall find ourselves, in every pursuit, actuated by the desire of Happiness, and determined to account every thing more or less valuable, as it contributes more or less to that end.

HAPPINESS, however, is a complex thing, compounded of many ingredients; and the road to attain it has its labyrinths and windings, not to be travelled, but with caution and foresight. For man, being made up of soul and body, sustains a double relation, and is capable of a double
kind

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kind of pleasure ; there being a variety of objects suited to the variety of his affections, passions and tempers, when in their sound moral state. His Happiness, therefore, must evidently depend on making a right estimate of these objects, and maintaining this sound temperament of constitution ; so as to pursue each of them with a degree of force commensurate to their respective values, or tendencies to give pleasure.

HENCE, then, whatever enables a man duly to estimate the moment of things, and to frame his conduct agreeably, must be considered as an engine of his happiness, and is to be valued proportionably. It follows, therefore, that those researches which bring him acquainted with himself, the ends, uses and measures of his several powers and movements, together with the ends and uses of the various objects with which he stands connected, must be a main spring of his happiness ; and, in this view, may be denominated his *true Wisdom*, the *first and great Philosophy* ; or that glorious System of Knowledge, which gives him his chief preheminance over the brutes, and exalts him

him to the supreme perfection and highest enjoyment of his nature !

OTHER Sciences may have their use, as matters of ornament or amusement. But whenever they interfere with this grand Science of Life and Manners, they are to be disregarded as empty trifles ; subjects at best but of vain curiosity, or unavailing speculation.

I SHALL, therefore, endeavour to distinguish the True from the False, the spurious parts of Knowledge from those of genuine growth, by pointing out to you the essential branches of this great Master-Science. In doing this, let us never lose sight of the fundamental principle already laid down, namely that every part of knowledge, (human knowledge I speak of) derives its value from its tendency to inform us—

“ Quid sumus, & quidnam victuri gignimur—”

What we are, and whither destined ; what our constitution and connexions ; and what our duties in consequence thereof.

WHOEVER sets out on this enquiry will, in the first instance, be struck with the vastness of the undertaking, and the insufficiency of his own abilities. Human nature,

nature, and the various natures around it, are a copious subject. Life is short, and each man's own experience too scanty to trace for himself the relations and fitness of things; to examine into all Moral and Physical Qualities; and, from thence, to deduce the Rules of Conduct, and ascertain the true Path of Happiness. Like a traveller in a strange country, he will, therefore, be glad to enquire his way of others; and make all possible use of the experience of those who, with honour and success, have travelled the path of life before him. He will endeavour to avail himself equally of the good and bad fortune of those whose course is finished, and strive to bring all Antiquity under Contribution to him for wisdom.

BUT how could this be done, if there were not some method of preserving, and possessing ourselves of, the experience of others? And here we see the use of Languages and Writing. Nevertheless an acquaintance with all sorts of languages would be almost as difficult an acquisition, as the particular examination of all sorts of things. Hence then, it became necessary for the Learned to fix on some Universal Lan-

Language or Languages, as the grand channel or instrument of conveying their experiences, observations and conclusions, concerning the conduct of life and the truth of things.

Now Greek and Latin have been chosen for these purposes, on several substantial accounts. For, not to mention that many of the noblest productions of ancient genius were originally written in these languages, it is to be observed that dead languages are more durable, and less fluctuating, than living ones; and, besides this, living nations, jealous of each other, would think it too great a mark of distinction to chuse the language of any particular nation among them, as the grand channel of knowlege and experience.

WE see, then, that an acquaintance with what is called the Learned Languages is still justly considered as a part of liberal education, and a necessary introduction to the sciences. For, tho' words, abstractly considered, cannot in themselves add to our knowlege, yet as the Means of conveying and acquiring knowlege, they will be studied by all those who, to their own experience, would add the experience of those
who

who have lived in former ages; or, living in the present, can no otherwise render the fruits of their enquiries useful to mankind, than by language and writing.*

NEVERTHELESS, a person, who knows himself endued with reason and understanding, will not be content to take his knowlege entirely at second hand. On subjects so important as the nature and fitness of things, and the Summum Bonum of man, he will not care to rely wholly on a Historical knowlege, founded on the Experience and Testimony of others; however much his labors may be shortened thereby. He will think it his duty to examine for himself, and to acquire a Moral and Physical knowledge; founded on his own Experience and Observation.

THIS is what we call Philosophy in general; comprehending in it the knowlege of all things Human and Divine, so far as they can be made the objects of our

* The author found it necessary to be thus particular in explaining the use of the Learned Languages; some regarding them as a needless part of education, and others considering them as all the education necessary to a scholar: opinions equally prejudicial to the advancement of Sound Knowlege. Under this head, it is obvious that he means to include History, both natural and civil; i. e. whatever can be obtained from the Experience of others.

present enquiries. Now the genuine branches of this Philosophy or great system of Practical Wisdom, together with the necessary instrumental parts thereof, may be included under the following general heads; it appearing to me that the nature of things admits of no more.

1. LANGUAGES, &c. which have been already mentioned rather as an Instrument or Means of Science, than a Branch thereof.

2. LOGIC and Metaphysics, or the Science of the Human mind; unfolding its powers and directing its operations and reasonings.

3. NATURAL Philosophy, Mathematics, and the rest of her beautiful train of subservient arts, investigating the Physical properties of Body; explaining the various phænomena of Nature; and teaching us to render her subservient to the ease and ornament of Life.

4. MORAL Philosophy; applying all the above to the business and bosoms of men; deducing the laws of our conduct from our situation in life and connexions with the Beings around us; settling the whole Oeconomy of the will and Affections; establishing the predominancy of Reason
and

and Conscience; and guiding us to Happiness, thro' the practice of Virtue.

5. RHETORIC, or the art of masterly Composition, just Elocution, and sound Criticism; teaching us how to cloath our wisdom in the most amiable and inviting garb; how to give life and spirit to our Ideas, and make our knowlege of the greatest benefit to ourselves and others; and lastly, how to enjoy those pure intellectual pleasures, resulting from a just taste for polite letters, and a true relish for the sprightly Wit, the rich Fancy, the noble Pathos, and the marvellous Sublime, shining forth in the works of the most celebrated Poets, Philosophers, Historians and Orators, with beauties ever pleasing, ever new.

THIS last mentioned part of literary accomplishment, like the first, I grant, is to be considered rather as an Instrument, than a Branch, of Science. But if the above definition be just, you will not wonder that we separate it from Languages, as being of much higher nature than they; and even place the study of it after all the other Sciences, as necessary and subservient to its perfection.

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THE materials of every work must go before the work itself; and Composition; from one's own stock, can hardly be begun before Philosophy and the Sciences have enriched the understanding, ripened the judgment and furnished the Materials or Topics.

WERE any further arguments necessary to justify this disposition of Rhetoric and Composition, I might quote the authority of the greatest master * which antiquity can boast. In the beginning of his inimitable Treatise on the Sublime, he does not propose his noble precepts of fine writing to raw youths, to be read with the rules of grammar, but *ανδρασι πολιτικοῖς*; that is (as I understand the words) "men conversant in public life," who have laid a foundation in the Sciences, and whose business it is now become to Think, Speak, Write and Act for the General Good.

THUS I have given a sketch of the Capital branches of Human Science; and all of them are professed and taught in this Institution. But there is yet one Science behind necessary to compleat all the rest, and without which they will be found at best but very defective and unsatisfactory. 'Tis

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* Longinus.

the Science of Christianity and the great Mystery of Godliness; that sublimest Philosophy, into which even the angels themselves desire to be further initiated!

Now, if there were no connexion between the afore said Sciences, and this Divine one last mentioned; or did we stop short at the former, without applying all to the latter; we should be building up to ourselves structures of emptiness on foundations of rottenness.

BUT, blessed be God! all who have any knowlege of this institution will acquit us of such a charge. For, tho' its wide and generous foundation allows equal indulgence to Protestant denominations of all sorts, without adopting the particular modes of any; yet there is not a greater regard paid to religion, pure evangelical religion, in any seminary in the world than here.

WE have forms of prayer, peculiarly well adapted to our own circumstances; twice every day; and the morning is always begun with reading some portion of the holy scriptures; all which is done before the whole youth assembled. And when they have arrived at their highest progress in Philosophy and Science, we are far

far from instructing them to think that their education is finished. On the contrary, we strive to shew them the connexion between the precepts of sound reason and the morality of the gospel; and teach them that, when Human Science has done its utmost, it is from this last source that they must complete their knowlege and draw superior wisdom. Nor do we now find our labors difficult in this respect. For such an acquaintance with the Sciences, as is mentioned above, is so far from damping the ardor of religious knowlege, that it is inflamed more and more thereby; which is one convincing argument of the strong and immediate connexion between them.

WERE it necessary to be particular on this head, I might mention the example of the greatest and best Philosophers of every age; who have always been the most devout men. Far from being puffed up with the pride of human learning, or "ashamed of the Gospel of Christ," they have made it their glory, and acknowledged it to contain the only infallible rules of their conduct in this life, and the only foundation of their hope in that which is to come. It is said of the great Sir Isaac

Newton that, tho' he entered further into the depths of philosophy than ever mortal before him, yet he accounted the Scriptures of God to be the most sublime Philosophy; and never mentioned his Creator's name without an awful pause of adoration, wonder and self-abasement!

THE further we push our enquiries into nature, the more we shall be convinced of the greatness of its author, and the insufficiency of unenlightened Reason. We shall find many things of the utmost importance for us to know, which yet will baffle all our efforts, and elude our most eager researches. The creation and various revolutions of the world; the fall and redemption of man; the last judgment and an immortality to come; are subjects in which no human wisdom could instruct us, unless the Lord had been pleased to reveal himself concerning them.

AND yet what is all the Philosophy in the world compared to a knowledge in these points? Where is its sublimity, or what is its significancy to us, if it affords us no infallible rule of duty at present, and no ground of hope hereafter? if it leaves us in the dark concerning our own original, the means of salvation from sin and misery,
and

and the immortal state of our souls in the untried periods of eternity?

WHAT joy, then, must it yield a sincere Enquirer, to be sufficiently informed upon these important subjects, by a revelation from God himself? Can he neglect or despise such an awful system? or will he not rather take it to his bosom, search into its depths, and reverence it as "containing the words of eternal life," and being the richest legacy which heaven could give, or earth receive?

SUCH a Revelation and such a Legacy are the Scriptures of God. In all the simplicity of truth and beauties of majesty, they deliver those rules by which we are to live here and be judged hereafter. Containing doctrines the most rational and exalted, precepts the most humane and important, a style the most rich and persuasive, abounding in all the variety of tropes and figures, and "sharper than a two-edged Sword," the scriptures are calculated to seize and purify the affections; to enlighten and exalt the understanding; to alarm and rouse the conscience; to confirm our hopes and remove our fears; to banish superstition and cast down the idols

of the nations; to mitigate lawless power and humanize the rage of barbarism; and to call men off from a vain dependence on external ceremonies to a trust in the Living God, obedience to his moral laws, repentance for past offences, an acceptable and manly devotion of heart, a longing after immortality, an union with the divine nature, and an exaltation to the life of angels and felicity unspeakable!

EVERY thing which human reason would desire to know is fully brought to light in the Gospel. Here the Origin, Connexions and Duties of man are amply described! Here his departure from his first Innocence and rectitude, the degradation of his nature, and all the marvellous workings of omnipotence to reclaim and save him, are distinctly recorded! Here we see the Prophets prophesying for his sake, the old world drowned, another fitted up, and last of all the Lord of Glory descending from heaven, to accomplish the amazing Plan of Redemption, and restore him to divine favour! Here also Life and Immortality are brought to light, and the Future displayed! Here the solemnity of the last Judgment and the astonishing scenes of the general

general consummation are laid before us! Here Death is disarmed of his Sting, and the Grave of Victory! Here the gates of immortality are set open—and Oh! what an unutterable weight of glory beyond—

SAY, then, ye Wise Ones of the earth! ye Sages, ye Philosophers, or by whatever other names ye would be called! say now what is the amount of your knowlege, if it resolves you not on such subjects as these? Can an acquaintance with human Science render you indifferent to such an exalted system of heavenly wisdom as this? Surely not. The one will only inflame your thirst for the other, and make you pursue it as the finishing and most durable part of the whole.

“FOR, whether there be Tongues, they shall cease; or whether there be Knowlege, it shall vanish away.” This vain world itself, all its gay scenes, every thing that we account wise or curious in it, shall come to an end and please no more. But the sublime subjects of the Gospel will still be New. They will be the object of our endless enquiries, and constitute a Philosophy, the Marvellous of which eternity cannot exhaust,

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haust, nor the longest period of duration bring to decay.

AND now, having shewn the subserviency of Human Science to the advancement of Christianity, and that the plan of education, pursued in this seminary, cannot fail, thro' divine grace, to be a means of spreading a thirst for heavenly wisdom; what need I add more to bespeak your continued favour and protection of it? Surely it cannot be indifferent to you, whether the knowlege of Christ and his blessed Gospel shall be spread over this continent, or not? Surely it cannot be indifferent to you, whether your own children should be bred up in ignorance; or whether they shall shine in every moral excellence, the glory of their country and a light to the world around them? You must know the relation in which you stand to them, and the account which you will one day be required to give of their tender years.

OH! then, in the first place, I beseech you, let their minds be seasoned with useful knowlege, and cherish this infant Seminary for their benefit, and the benefit of millions that are to come after them. For whatever business you may design them,

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the education they will receive here will not only prepare them for that, but also for a life of general virtue.

IF you intend them for the noble Profession of the Law, to be the protectors of the innocent and the advocates of justice; the best foundation will be a love of humanity, and such a knowlege of the laws of nature and general rights of mankind as they will obtain here. If for the service of the state, the same will hold good. The man best acquainted with the nature of civil government, the just bounds of authority and submission, and the universal principles of equity and virtue, will always be the ablest Politician and firmest Patriot. Again, if they are to follow the healing art of Physic, the knowlege of mathematics and the various branches of Natural Philosophy, will be the best introduction. If proposed for the Ministry of the blessed gospel, it has been already observed that every human science ought to lend its aid, and kindle a love of wisdom.

IF other arguments were necessary to induce you to the cultivation of knowlege and the support of this Institution, I might display

display to you the wonderful change which the Sciences have produced in the state of every country, where they have been received. Tho' they have not been able wholly to eradicate tyranny, yet they have always checked and mitigated its influence; inspiring humanity, love of moral excellency, and every softer virtue.

BUT why should I bring instances from other countries, when one of the most illustrious is before our eyes? This polished and flourishing City! what was it four-score years ago? Even its foundations were not then laid; and in their place was one depth of gloomy wilderness! This very spot, this Seat of the Muses—where I have now the honour to stand, preaching the Gospel of Jesus, surrounded with men excelling in every valuable accomplishment, and youths rising after their great example—had I seen it then, what should I have found it? a spot rank with weeds perhaps, or the obscure retreat of some lawless and gloomy savage!

O GLORIOUS change! O happy day! that now beholds the Sciences planted where barbarity was before! that now sees this Institution at length brought to such perfection,

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fection, as to extend the Laurel to her first worthy sons! how ought such advancements in knowledge to rejoice every heart among us, but especially you the founders and patrons of this excellent seminary, who now begin to taste some of the chief fruits of your pious labors!

OH! heaven-born Wisdom, and thou divine Science! proceed, still proceed! let other seminaries such as this rise, where other deserts now extend; and, beyond these, let others and still others rise, thro' the remotest depths of this continent; till Christ's kingdom is made universal, and "the Heathen be given him for an inheritance, and the uttermost parts of the earth for a possession!"

Now to Father, Son and Holy Ghost, one God, who is able to do all this, and to accomplish his own eternal promises, be the kingdom, the power and the glory, for ever and ever. *Amen.*

A

C H A R G E

Delivered in the Afternoon of the
same Day, to the Candidates who
obtained their Degrees.

GENTLEMEN,

YOU now appear as candidates for
the first honors of this institution.
The free spirit that it breathes permits us
not to bind you to us by the ordinary ties
of oaths and promises. Instead thereof, we
would rely on those principles of virtue
and goodness which we have endeavoured
to cultivate. Suffer me, therefore, ere you
go, to sum up all our former labors for
you, in this place, by one last and parting
charge.

SURELY—to live is a serious thing ! And
you are now about to step into life, and
embark in all its busy scenes. It is fit,
then, that you should make a pause—a
solemn

solemn pause—at its portal, and consider well what is expected from you, and how you are prepared to perform it.

ON the one hand, you will have all the dangers and indiscretions of youth to grapple with, at your first setting out in the world. Raw and unexperienced in its ways, you will be apt to consider yourselves as set loose from the reins of discipline, and to look abroad in it with conscious rapture, and the most buoyant hopes. The fullness of blood, the strength of passion, the constant call of pleasure, and the harlot-form of vice, will be apt to bear down that sober wisdom and cool reflection, which are your best guard. At every glance, elysian scenes and fairy prospects will open before you; seemingly so variegated with beauty, and stored with pleasure, that the choice will perplex you. But alas! these lead not all to the bowers of joy! many will only seduce you from the path of virtue, by false appearances of happiness, and draw you on, through meads of unreal bliss, to the fool's paradise; a deceitful region, which proves at last to be but the valley of the shadow of death, where snakes lurk under the grass--
And,

And, mid the roses, fierce repentance rears
Her horrid crest—*

ON the other hand, you will find the world inclined to make but small allowances for the slips of youth. Much—very much—will be expected from you. Your superior opportunities of knowledge, the many specimens of genius you have already exhibited, will give your friends and country a right to expect every thing from you that is excellent or praise-worthy.

OH! then, let no part of your future conduct disgrace the lessons you have received, or disappoint the hopes you have so justly raised! Consider yourselves, from this day, as distinguished above the vulgar, and called upon to act a more important part in life! strive to shine forth in every species of moral excellence, and to support the character and dignity of beings formed for endless duration! The christian world stands much in need of inflexible patterns of integrity and public virtue; and no part of it more so than the land you inhabit.

* Thomson.

R E-

REMEMBER that superior talents demand a superior exercise of every good quality; and that, where they produce not this salutary effect, it were far better for the world to be for ever without them. Unless your education is seen conspicuous in your lives, alas! what will be its significance to you, or to us? Will it not be deemed rather to have been a vain art of furnishing the head, than a true discipline of the heart and manners?

IF, then, you regard the credit of this institution, which will travail in concern for you, till you are formed into useful men; if you regard your own credit, and the credit of the many succeeding sets of youth, who may be fired to glory by your example; let your conduct in the world be such, at least, as to deserve the applause of the wiser and better part of it. Remember you are the first who have received the honors of this seminary. You have been judged doubly deserving of them. O! think, then, what pain it would give us, should we be disappointed in you, our first and most hopeful sons! What a reproach would it be to have it said that, under us, you had obtained all sorts of learning,

learning,* and yet had not obtained Wisdom—especially that Wisdom, which has for its beginning the Fear of God, and for its end everlasting felicity!

BUT we have every reason to expect far better things of you. And, in that expectation, I shall beg leave to propose a few rules, which, being well observed, will contribute greatly to your success in life. They shall be confined to Two heads.

1st, How to Live with Yourself, and your God.

2dly How to Live with the World.

PERHAPS this may be deemed a very needless work at this time. But my heart yearns towards you. I cannot easily part with you. And though I should only repeat what you have often heard in the course of our lectures in this place; yet, being laid together in one short view, and delivered before such a number of witnesses, 'tis probable the impression may be so much the deeper. And, that it may be so, I shall not amuse you with high drawn characters and visionary precepts; the creatures of fancy's brain, worked up beyond the life. Such may allure the eye, but they will not sway the practice. They

* See Appendix for an Account of this *Seminary*.

may induce despair, but they will not quicken industry. I shall, therefore, confine myself to the *living Virtues*, as they are within the ordinary reach of humanity, when assisted by divine grace and goodness. For 'tis they alone that can influence the conduct, and excite to imitation.

FIRST, then, in Living with Yourself and your God, let it be your primary and immediate care, to get the dominion of your own passions, and to bring every movement of the soul under subjection to Conscience, Reason and Religion; those three lovely guides, set over the human conduct. Let your wishes be moderate, solicitous about nothing so much as the friendship of your God, and the preservation of your virtue and good name!

ACCUSTOM yourselves to an early industry in business, and a wise reflection upon human life. Beware of idleness, and the pernicious influence of bad habits. Possess yourselves of just and elevated notions of the divine character and administration, and of the end and dignity of your own immortal nature. Oh! consecrate to your God the first and best of your days! When you enjoy health of
body,

body, strength of mind, and vigor of spirits, then is the heart a noble sacrifice, and best worthy of being presented to the great Creator of heaven and earth !

BUT, alas ! when the prime of our years have been devoted to the ways of pleasure and folly, with what confidence can we offer to our God the dregs of vice and iniquity ; an old age broken with infirmity, and groaning under the load of misery ? Tho' heaven be all-merciful, and even this last resource not to be rejected ; yet, to a generous mind, there is something peculiarly painful in the thought. And certainly, when the soul is fittest for pleasure, then also it is fittest to be lifted up, in manly devotion, to its adorable maker !

THAT your souls may be the more disposed to this exalted intercourse, continue to adorn them with every divine grace and excellence. As far as your circumstances will permit, continue thro' life the votaries of Wisdom ; and never drop your acquaintance with those Sciences into which you have been initiated here. But, in the prosecution of them, weigh well the strength of the human Understanding. Keep to subjects within its reach, and rather to

those which are useful than curious. In your enquiries, never suffer yourselves to be drawn from the main point, or lost in a multitude of particulars. Always keep first principles in view ; life is short ; we can go but little farther, and that little will then only be of use, when clearly deduced from them.

F O R this reason, beware, above all things, of valuing yourselves much on any temporary acquisitions, or falling into the error of those who think they shew the depth of their wisdom, by disregarding that sublime system, brought down from heaven by the Son of God. Poor is the extent of human science at best ; and those who know the most, know but just enough to convince them of their own ignorance. Vain, then, must they be who would be thought wise for despising the dictates of eternal wisdom, and would build up the pride of knowledge upon their ignorance of things of the most lasting consequence.

I N my Discourse before you this day, I shewed that such empty smatterers could have but small pretensions to common wisdom, much less to the exalted name of Philosophy. The true votaries of this di-
vine

vine science will ever disclaim them; and I am persuaded you will heartily join in the suffrage.

THO' we honor human reason, and think human virtue the glory of our nature, yet your education here will teach you to fix your hopes on a far more solid foundation. It will convince you that reason, when unenlightened, may be fallacious; and consequently that virtue, by it alone directed, will be devious. There are mists, diffused before the temple of happiness, which are only to be penetrated by the purer eye of religion.

HENCE, then, you will be disposed to seek a sublimer wisdom than any that is to be attained by mere human efforts, confined to the works of nature alone, those fainter exhibitions of the Deity! You will see the necessity of studying his character, as exhibited in his holy oracles. There you will receive such august impressions of him, as will correct your philosophy, humble the pride of reason, and lay you prostrate at his feet. You will be taught to renounce your own wisdom, however excellent, and your own righteousness, however distinguished. You will be made to

rejoice in the name of Christians, and triumph in the glorious relation you bear to Jesus, as shedding the brightest lustre round the human character. And consequently you will love to inculcate his holy religion, as a scheme of wisdom salutary to mankind, unfolding their best interests, training them up for eternity, and conducting them to the supreme felicity and perfection of their nature !

THRICE happy you, when by Divine Grace you shall have obtained this dominion over yourselves, and thro' the Redeemer's merits are thus united to the supreme Good ; every wish resigned, and every passion raised to the throne of your father and your God ! then, and not till then, will you have truly learned to Live with Yourself, and with Him that made you ; till, after the close of your pilgrimage here, you are finally admitted to live and rejoice with him for ever !

I AM now, in the Second place, to offer you a few plain directions, how to Live with the World. And on this subject I shall be but brief. For, being once initiated into the true enjoyment of your own nature, and actuated by a deep sense of

God's universal presence, all your other actions will be duly influenced thereby.

WITH regard to Benevolence, that great law of Christ, and fruitful source of all social virtue, why should I recommend it to you? If you truly love God, you must necessarily love all his creatures for his sake, and disdain a narrow unfeeling heart, coiled up within its own scanty orb. Your charity will be of the most exalted and fervent kind; extending itself beyond the vulgar attachments of family and friends, embracing the whole human species, and ready to sacrifice every temporal consideration to their good.

ACTUATED by such liberal sentiments as these, you will always be ready to do good and communicate freely your superior knowledge. Your council and your assistance, your hand and your heart——will never be refused, when demanded for the benefit of others; and in a virtuous cause. Or rather, you will never let them be demanded, but freely prevent the readiest wish. Modest merit will be the object of your peculiar regard; and you will always rejoice when you can produce it

to public view, in an amiable and advantageous point of light.

BELIEVE me, my dear youths, you can acquire no authority so lasting, no influence so beneficial, as by convincing the world that you have superior talents, joined to inflexible virtue, and unconfined benevolence. Compared to such a foundation as this, the proud structures of vulgar ambition are but rottenness, "and their base built on stubble." A confidence placed as above, will give you a kind of dominion in the hearts of others, which you will, no doubt, exert for the noblest purposes; such as reconciling differences, enforcing religion, supporting justice, inspiring public virtue, and the like.

To this Benevolence of temper, you are to add Prudence, and a strict regard to the grace of character and proprieties of life. If you would be very useful in the world, beware of mixing too indiscriminately in it, or becoming too cheap in the vulgar eye. But, when you are in it, be affable to all, familiar with few, cautious in contracting friendships, steadfast in preserving them, and entering into none without

out the clearest virtue for their foundation and end.

MAINTAIN such dignity of conduct, as may check the petulance of vice, and suffer none to contemn you ; yet shew such modesty of temper, as may encourage virtue, and induce all to love you. Preserve a chearfulness of countenance, never affecting to appear better than you are ; and then every good action will have its full weight. 'Tis dishonouring God, and discouraging goodness, to place virtue in a downcast look, or in things external. The christian life, far from being gloomy and severe, was meant to exalt the nature of man, and shew him in his best perfection—happy and joyful !

WHEN you mix in company, you will often have occasion to be disgusted with the froth and levity—'tis well if not the vice--of the general run of conversation. Strive, therefore, as often as you can, to give it a chaste and instructive turn ; regarding always the propriety of time and place. And if, on any occasion, an ingenuous honesty of nature, and an abhorrence of vice and dissimulation, should oblige you to bear your testimony against what you hear,

hear ; let it be evident to all that you are offended, not at the persons but at the things. Great delicacy is requisite in such cases ; and you must blame without anger, in order to remove the offence, and not to wound the offender.

'Tis true, sometimes an animating conviction of a just cause, an undisguised love of divine truth, and a consciousness of superior knowledge, will, in the best of men, on such occasions, produce a seeming warmth of expression, and keenness of expostulation ; especially when heated by opposition. But if, from the general tenor of your conduct, you have convinced the world of the goodness of your heart, such starts of passion will be forgiven by your friends, or considered only as the fire from the flint ; “ which, being smitten, emits its hasty spark, and is straightway cool again.”

It will be your wisdom, however, to preserve the serenity of your temper ; to avoid little disputes ; and to raise yourselves above the world, as much as possible. There are really but few things in it, for which a wise man would chuse to exchange his peace of mind ; and those
petty

petty distinctions that so much agitate the general run of mankind, are far from being among the number.

BUT some things there are, nevertheless, which will demand your most vigilant attention; and some occasions, when to be silent or consenting, would be a criminal resignation of every pretension to Virtue or Manhood.

SHOULD your Country call, or should you perceive the restless tools of faction at work in their dark cabals, and plotting against the sacred interests of Liberty; should you see the corruptors or corrupted imposing upon the public with specious names, undermining the civil and religious principles of their country, and gradually paving the way to certain Slavery, by spreading destructive Notions of Government—then, Oh! then, be nobly roused! Be all eye, and ear, and heart, and voice, and hand, in a cause so glorious! “Cry aloud, and spare not,” fearless of danger, undaunted by opposition, and little regardful of the frowns of power, or the machinations of villainy. Let the world know that Liberty is your unconquerable delight, and that you are sworn
foes

foes to every species of Bondage, either of body or of mind!

THESE are subjects for which you need not be ashamed to sacrifice your ease and every other private advantage—For certainly, if there be aught upon Earth suited to the native greatness of the human mind, and worthy of contention; it must be—To assert the cause of Religion and Truth; to support the fundamental Rights and Liberties of mankind; and to strive for the Constitution of our country, and a Government by Known Laws, not by the Arbitrary Decisions of frail impassioned Men.

IF, in adhering to these points, it should be your lot,—as alas! it has been the lot of others—to be borne down by ignorance, to be reproached by calumny, and aspersed by falshood, let not these things discourage you—

All Human Virtue, to its latest breath,
Finds Envy never conquer'd but by death.
The great Alcides, every labor past,
Had still this monster to subdue at last.*

While you are conscious of no self-re-

* Pope.

proach,

proach, and are supported by your own integrity, let no earthly power awe you from following the unbiaſſed dictates of your own heart. Magnanimouſly aſſert your private judgment where you know it to be right, and ſcorn a ſervile truckling to the names or opinions of others, however dignified. With a manly and intrepid ſpirit, with a fervent and enlightened zeal, perſevere to the laſt in the cauſe of your God, your King and your Country. And, though the preſent age ſhould be blind to your virtue, or reſuſe you juſtice, let it not ſurprize you—

The ſuns of glory pleaſe not till they ſet;*

and the ſucceeding age will make ample amends to your character, at a time when the names of thoſe who have oppoſed you will be forgotten, or remembered only to their laſting diſhonor.

NEVERTHELESS, though you muſt not expect to eſcape envy, or to receive the full applauſe of your virtue in your own day; yet there will always be ſome among the better few ready to do you juſtice, and

* Pope.

to judge more candidly. Perhaps, it may be your lot to be singularly favoured by your friends, in this respect. But be not too much elevated thereby. The real good Man, as he will never be more undaunted than when most reviled and opposed in his great career of justice, so he will never be more humble than when most courted and applauded.

THE two great rocks of life, especially to Youth, are Prosperity and Adversity. If such meet with any degree either of Success or Difficulty in the world, before they have learned great self-denial, they are apt, in the one case, to be blown up by an overweening conceit of their own importance; and, in the other, to be borne down by a timid distrust of their own abilities. Both dispositions are equally prejudicial to virtue—the former so far as it tends not to excite emulation, and inspire to worthy actions; and the latter so far as it checks the native ardor of the soul, and ties it down to inglorious pursuits. But the same means will correct both. A larger commerce with the world, and a frequent viewing ourselves through a more impartial medium, compared to others of equal
or

or greater merit, will bring down the one, and raise the other, to its just and proper standard. What was pride before, will then be converted into a sense of honour, and proper dignity of spirit; and what was timidity or self-distrust, will be turned into manly caution, and prudent foresight.

TIME will not permit me to add more. Happy shall you be, if, by attending to such maxims as these, you can pass your days, tho' not with the highest approbation of others, at least with full satisfaction to yourselves! Happy, if in the eve of life, when health and years and other joys decline, you can look back with conscious joy upon the unremitting tenor of an upright conduct; framed and uniformly supported to the last on these noble principles—religion without hypocrisy, generosity without ostentation, justice tempered with goodness, and patriotism with every domestic virtue!

ARDENTLY praying that this may be your lot, I shall take leave of you in the words of old Pollonius to his son—

The

The friends you have, and their adoption try'd,
Grapple them to your soul with hooks of steel.
But do not dull your palm with entertainment
Of each new-hatch'd unfledg'd comrade. Beware
Of entrance to a quarrel——

Give every man your ear, but few you voice.

Take each man's censure, but reserve your judgment.

This above all---to your ownselfes be true,
And it must follow, as the night the day,
You cannot then be false to any man.*

THESE things I have sketched for you as the out-lines of your duty. I pretend not to go farther. It is not my present business to offer a perfect plan for the conduct of life. Indeed my experience in it has been too small for such an arduous work. And I hope to be judged rather by what I have said, than by what could not properly be said, on such an occasion.

As for the rest, I shall commit you to the best of masters. Be sure, in all things, to learn of Christ. In following him you cannot err. And to do so will be your interest, and your greatest glory, at

* Shakespeare.

a time when human wisdom shall fail, and
of the things that now are, virtue,---im-
mortal virtue---shall be the great and chief
survivor.

Farewel ! my Blessing season these things in you. *

* Shakespear.

A time when human wisdom shall fail, and
of the things that now are, virtue—im-
mortal virtue—shall be the great and chief



DISCOURSE VI.

The Duty of praising God for signal
Mercies and Deliverances.

PREACHED

First in TRINITY CHURCH, NEW-YORK,
September 17, 1758; and afterwards at
OXFORD in PENNSYLVANIA, October 1,
in the same YEAR.

On Occasion of the remarkable Success of HIS
MAJESTY'S Arms in AMERICA, during that
Campaign.



DISCOURSE VI.

The Duty of praising God for general Mercies and Deliverances.

PREACHED

First in Trinity Church, New-York,
September 17, 1788, and afterwards at
Oxford in Pennsylvania, October 17,
in the same Year.

On Occasion of the remarkable Success of His
Majesty's Arms in a war, during that
Campaign.

EXOD. XV. 1.

I will sing unto the Lord ; for he hath triumphed gloriously.

IF we look back to the records of antiquity, we shall find that some of the oldest and most exalted compositions of men, are Songs of praise and extasy to their great Creator.

THERE is something in Poetry and Music admirably suited to divine subjects ; and it is natural for the soul, when struck with any thing surprizingly Great, Good or New, to break forth, beyond the common modes of speech, into the most rapturous turns of expression ; accompanied with correspondent attitudes of body and modulations of voice. Even the untutored savages around us furnish striking examples of this.

HENCE it is, that Poetry and Music were originally confined to the immediate praises of the Deity ; and that the best and wisest men, of all ages, have had recourse to divine

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Hymns and spiritual Songs, in the effusions of their souls, before the almighty Lord of heaven and earth.

ERE yet temples were built, perhaps, or fixed hours of devotion set apart; when the voice of Conscience could be heard, and the busy scenes of art had not yet seduced away the attention of man; the great progenitors of our race, as they tended their flocks on from pasture to pasture, no doubt, often felt their hearts rapt into this kind of sacred extasy, and poured them forth in unpremeditated strains before the Lord. Whenever they received any signal instance of Almighty Goodness; whenever any surprising effect of Almighty Power struck their sight and kindled admiration; that auspicious moment, doubtless, they embraced and adored the invisible hand from which the whole proceeded; the hand that formed the earth, the sun and moon, which they beheld; that hung the clouds in air; that charged their bosoms with treasures, and bade them drop down in fatness to rejoice herb and beast and man.

THESE sublime exercises may be considered as the express inspirations of God himself, being nothing else but the secret agency of
of

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of his grace, thro' the means of his works, on the hearts of men, in these early days of simplicity ; and, as this was the first source of Poetry, it were to be wished that she had never descended beneath her high original. It were to be wished that, among all our other improvements, we had not too much improved away this pure primitive intercourse, with the Father of Light and Spirits ! Yet still, we are to reflect that this is a world of imperfection ; and that, as there are advantages, so there are also inconveniences, incident to every stage of its progress from original simplicity to its last state of refinement.

BUT, to proceed on our subject ; some of the most beautiful pieces of divine poesy are left us by the eastern nations, and especially by the Hebrews ; with whose compositions of this kind we are more directly concerned, as they are preserved for us in our Bibles.

Now, of all that we read there, one of the most exalted is the *Song of Moses*, from which I have taken my text ; composed in a transport of joy, admiration and gratitude, when he beheld the Mighty One of

Israel divide the great deep, and lead his people thro' on dry ground.

THIS was a subject, marvellous indeed, and astonishing beyond a parallel! At the blast of the nostrils of the God of heaven, the course of nature was controuled. The waters divided before the Lord. They left their channel in the heart of the sea. They were gathered up, on either side, wave on wave, heap on heap; and stood congealed in liquid mountains at the nod of the Almighty. The Children of Israel passed through. Immediately the waters closed with irresistible fury. Pharaoh's proud host was covered, overwhelmed, consumed; as a stone that sinks to the bottom——

“ THEN sang Moses and the Children of Israel this SONG unto the Lord, saying (each for himself) *I will sing unto the Lord, for he hath triumphed gloriously.* The horse and his rider hath he thrown into the Sea. The Lord is my strength, and my song; and he is become my salvation. He is my God, and I will prepare him a habitation; my father's God, and I will exalt him. The Lord is a man of war; the Lord is his name” &c.——

IN

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IN such strains as these did the raptur'd leader of Israel, and all his followers, celebrate the *God of their Fathers*, on their deliverance from the rage of Pharaoh, leaving an example for the imitation of all ages, on the like occasions; and, indeed, every civilized people, into whose hands this Song hath fallen, have been lavish in its praises. Its abrupt and beautiful beginning, its pious and fervent conclusion, and the sublime sentiments and grand imagery that prevail thro' the whole, justly render it a divine standard for all compositions of the like kind.

IN discoursing further from that part of it, which I have taken as my present subject, two things readily offer themselves to be done——

FIRST, to enforce the general duty of praising God at all times, for his general works of providence; and to point out the good effects thereof on the temper.

SECONDLY, to shew the particular duty of praising him on particular occasions, for signal mercies and deliverances.

THE latter of these is what I have now more immediately in view; the former being a main business of all our Preaching.

But

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But a few words, on that head, may not be improper, before we proceed to the other.

THE arguments to enforce the general duty of praising God, are many and various. Favours conferred demand a return of gratitude; and we can scarce think of the man, who, even in his common dealings with men like himself, is insensible of favours, or returns evil for good, without abominating his character. But how is the guilt of such a conduct encreased, when it is towards that Being who gave us life, breath and all things?

IF we consider the awful relation in which we stand to God, whether as our Creator, our Preserver, our Redeemer, or our Judge; much do we owe to him! much have we to hope, and much to fear from him! In all these relations, he is equally entitled to our warmest adoration and praise.

WHEN we consider him as rising up, from his mysterious Eternity, to speak a whole world into being; when, thro' the eye of faith, we behold him seated on the throne of his omnipotence, dealing abroad happiness to his vast family of heaven and earth—

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earth—Seraphs and Cherubs, Angels and Principalities, Men and living creatures—in proportion to their various capacities to receive it; when we behold him condescending to govern the affairs of the universe, and carrying on, from the beginning, one great scheme of providence for accomplishing his own divine purposes of love towards us; when, for this end, we find him vouchsafing the grace of his holy spirit to aid and support the Just, and not sparing even the Son of his bosom to redeem and restore the Fallen;—I say, when we consider these things, is it possible for us to withhold the just tribute of our wonder, love, gratitude and adoration?

BUT, besides these powerful arguments, we are likewise to remember that the immediate worship of the Deity is undoubtedly the noblest and most improving exercise of our rational nature. The soul of man, in this uncertain state of things, is as it were confined from home; and, unless when tending towards her center, by contemplating and adoring the great source and model of all perfection, she can find no lasting happiness, but is distracted by false hopes and false fears. There is
not

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not in all the universe, excepting God, an object capable of fully satisfying the intellectual and moral powers of the soul ; and therefore it behoves her much to soar often above this ensnaring mass of earthly desires, and to strive for communion with him, who is her supreme good.

THE best of men have found their chief comfort to consist in exercises of this kind ; and those elevated flights of the soul to God, when thus winged with love, joy and admiration, truly proclaim her divine original, her capacious powers and glorious destination for eternity. They expand and strengthen her faculties ; improve and exalt the temper, and prepare her for the harmony of heaven !

NOW these sacred exercises of praise to God must not be entirely confined to closets, and of a private nature. We are likewise obliged to praise him publickly “ in the great congregation, and to reverence him in the assembly of his saints.”

MEN are all citizens of the world, as well as of particular societies. They are subjected to the same general laws ; and, in many cases, blended together in one common lot. We enjoy many Blessings in
common,

common, and in common have deserved many punishments. In common, therefore, we ought to deprecate the latter, and praise our great Benefactor for the former.

BUT, added to all this, the exercises of Religion are greatly quickened by friendly communion. Man is of a sympathizing nature; and, when a number of God's people are piously assembled before him, mingling hearts and voices in one solemn act of devotion, a kind of sacred flame is apt to catch from bosom to bosom, lighting up such rapturous strains of ardent praise, as no other circumstances, perhaps, could easily excite.

NOR are such religious exercises only calculated to improve our own natures, but likewise peculiarly delightful to God himself; and we may venture to affirm that, among all his works, there is not a sight more grateful to him than a number of his dutiful children, thus decently assembled before him, and catching, as it were, a few moments from the vanities of life, that they may devote them to serious reflexion, and fervently breath up the humble desires and pious transports of their souls to His holy and exalted name.

THUS

THUS far with respect to the duty of praising God for his general works of kindness and love. But this is not all. I proposed, in the Second place, to speak of the great duty of praising him, on special occasions, for particular mercies and deliverances; and that not only privately in our closets, but in the public assemblies of his people.

ON this head, we have many illustrious examples before us. I have already mentioned that of Moses and the Israelites; and from their sublime song of thanksgiving, on their deliverance from the power of Pharoah, I have taken my text. I shall offer only one example more. It is the great Festival-Sacrifice and Thanksgiving of David, on receiving back the * Ark of God.

ON that happy occasion, he and all the Elders of the people, and the Levites and the captains over thousands, appeared in solemn procession, with instruments of music, psalteries and harps and cymbals, and the sound of the cornet and of the trumpet, and the lifting up the voice with joy: And David himself came dancing and sing-

* 1 Chron. xv. xvi.

ing before them, in so much that Saul's daughter, beholding him out at a window, and not being animated with the same godly rapture, that actuated the pious monarch, despised him in her heart, as guilty of levity.

BUT why should I mention examples? The same reason that call us to humble ourselves under the marks of God's displeasure, calls us to rejoice with thanksgiving on the marks of his favour. For a series of years past, we have had many days of Weeping and Sorrow and Fasting; and the hardest heart would bleed to recount the scenes of suffering and anguish and distress, which we have beheld. But, blessed be God! our affairs begin to wear a better aspect; and we may now come before his presence with songs of holy triumph and joy. Each of us for himself, and all for the public, may take up the elevated strains of Moses and of David——

“WE will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is our strength and salvation; and he shall be the subject of our song. He is our God, and we will prepare him a habitation;

tation; our fathers God, and we will exalt him. The right hand of the * Lord is become glorious in power, and hath dashed in pieces the enemy. They said, We will pursue, we will overtake, we will divide the spoil—But thou didst blow thy wind, and the sea covered them; they sunk as lead in the mighty waters—† Sing unto the Lord all the earth; shew forth from day to day his salvation. Declare his glory among the heathen; his marvellous works among all nations—When his people were but few, even a few and strangers in the land; when they went from nation to nation, and from one kingdom to another, he suffered no man to do them wrong; yea he reprov'd kings for their sakes—Blessed be the Lord God of Israel for ever and ever: And all the people said Amen, and praised the Lord”—

DELIVERANCES and blessings equal to these, have been received by us and by our fathers, both now and of old. The power of God's Glory hath often shone illustrious in behalf of the Protestant cause; and we trust it will yet shine to the remotest periods of time.

* Exod. xv.

† 1 Chron. xvi.

DISCOURSE VI. 193

EARLY did the designs of our enemies appear against the religion and liberties of Britain. When our fathers had but just shaken off the yoke of spiritual bondage,* and established the Religion of Jesus in its native purity, reformed from popish error and superstition; a bloody design was hatched by our restless foes to extinguish our name and religion together. Their vast Armado sailed, exultant, before the gale. It covered the whole ocean; it approached the coast of Great Britain; and, in the pride of their heart, they said "What shall resist our power? We will pursue, we will overtake, we will divide the spoil."—The eternal God, who dwells in heaven, the protector of the Just, saw and heard them. He laughed their devices to scorn.

* A few passages of this discourse have already appeared in a periodical paper, written by the author in America, and from thence have been transcribed into several English papers. Some other passages of it, containing a recapitulation of the state of the country for some years backwards, and which became needless when joined to the preceeding discourses, are now wholly left out, which renders it much shorter than when delivered. But a discourse on this subject was judged a happy conclusion to the foregoing ones, and the author was therefore glad that he could add any thing of that kind, however concise or imperfect.

Obedient to his nod, his Servant-Seas and Winds rose and raged. The proud hopes of the enemy were brought low; and all their stately castles, that rode erewhile so triumphantly on the watery surface, were now disperst before the breath of the Almighty, or whelmed to the bottom in the midst of his vengeance, as a stone that is dropped from the hand.

In the sight of Britain, this Deliverance was wrought. Our fathers, from the shore, stood and beheld it. Their praises and shouts of triumph ascended to the sky. The God of Victory was their theme. Him they adored, and him they left it in charge for their children to adore, to the latest generations!

THE next attempt against our Protestant Faith was laid dark as Night, and deep as hell. In the bowels of the earth a Mine was placed, with a view to blow up the king, the royal family, both houses of parliament, and destroy at once the whole hopes and strength of our blessed reformation. But the all-seeing eye of God detected the black design, and his all-powerful arm dragged the conspirators to light and deserved vengeance; thereby working
a

DISCOURSE VI. 195

a second deliverance as great as the former.

SINCE that time, many repeated attempts have been made to divide us from ourselves, and delude the unthinking multitude by means of a Popish Abjured pretender. But the Lord has rendered these as vain as all the others.

THUS defeated every where in the parent-land of Protestantism and Liberty, our inveterate foes are making their last desperate push, against our holy establishment, civil and religious, in these remote parts of America. But we trust in that same power which has appeared so signally for our fathers—Thou, O God, hast been our trust; nor have we trusted in vain.

AFTER the days of mourning which we have seen, the short period of one year has produced such a turn in favour of the Protestant cause, as even astonishes ourselves, and among posterity will scarce be believed. The wonderful successes of the Prussian Hero, towards the close of the last campaign in Germany; and the successes which, in the present campaign, God has already been pleased to bestow on the British arms in America, by the reduction of

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Louisbourg and other important places, furnish a series of such happy events, that if any one had proposed them to our hopes a twelvemonth ago, we should have thought him mocking our credulity, or insulting our distress. But all things are possible to God ; and, when affairs are at the worst, then is often the time when the Mighty One of Israel is pleased to interfere, and therein “ to triumph gloriously.”

IN such cases, it is our indispensable duty to mark the manifestations of his power with humble reverence, and to rejoice before him exceedingly; but still we must “ rejoice with trembling.” Although the Lord hath brought down the proud hopes of our enemies, who, like the Assyrian of old, began to lift themselves up and to boast of their victories ; yet we are to remember that they and we are still held in the Balance of his Almighty power, and it is impossible to say which Scale he may finally cause to mount up, or which to preponderate.

BESIDES this, even the best fruits of victory are beset round with thorns ; and what are days of rejoicing to others are but days of mourning to many, whose dearest Relatives

DISCOURSE VI. 197

tives have given up their lives, a sacrifice in the contest. This world is a chequered scene, and we are to expect no pure bliss in it. But let us act the part of good Subjects and good Christians, and then we may safely trust the issue to his direction, who is supremely just, wise and holy !

End of the DISCOURSES.

APPENDIX.

VI. DISCUSSION

who is so friendly, full, soft and holy!

Head of the Discourse.

APPENDIX

P R E F A C E



A P P E N D I X.



P R E F A C E.

TO render this small volume somewhat more sizeable, the author has annexed the three following pieces ; which are not quite foreign to the subjects he has been handling. The first of the three ought to be read before the last of the foregoing Discourses, as prior in order of time ; but it was not judged convenient to insert any thing among them. It was written, and published in a paper called the Watchman, in the beginning of the campaign 1758, when the forces were levying for the Ohio expedition ; on occasion of an intimation received from Brigadier General Forbes, that something of this kind to the people, explaining the importance of the service, and the blessings they were to contend for, might be of use in forwarding the measures committed to his management.

THE designs of the two remaining pieces are mentioned in their proper places.

A P P E N D I X I.

An earnest Address to the Colonies,
particularly those of the Southern
district; on the opening of the
Campaign, 1758.

BRETHREN and COUNTRYMEN,

I Am now to address you, in the most solemn manner, on the present posture of affairs, and the duty we owe to his sacred majesty, to our holy religion, and to our latest posterity, on this important occasion. As I would be understood by all, I shall not affect a vain parade of words, or pomp of stile. Brevity and perspicuity shall be my principal aim.

THE almighty author of our nature has thought fit to create man a needy and dependent being, incapable of subsisting in a solitary state with any degree of happiness. In order to his well-being a mutual

tual interchange of good offices with his fellow-creatures is absolutely necessary.

HENCE the origin and foundation of civil societies, which are nothing else but certain bodies of men linked together by common compact or agreement, for the better securing themselves against Want, and defending themselves against Danger. In consequence of this compact, every individual is under the most solemn obligations to contribute what he can, for the general welfare and preservation of the community, whereof he is a part; and when this is done with zeal, fidelity, and an elevated sense of duty, it is denominated public Virtue and Love of our Country; than which, human nature boasts of no qualities that are more amiable or more divine. Both reason and religion inculcate this in the strongest terms. A narrow selfish spirit is odious to God and Man; and no community ever subsisted long where such a spirit disgraced its members. It is scarce to be conceived how great a difference public virtue makes in the state of nations. Animated by it, the smallest remain powerful and safe; while, without

without it, the most populous are the most despicable and weak.

THE little State of Sparta was an illustrious proof of this. To acknowledge no lord or master; to live independent and free; to be governed by their own laws and customs; to preserve themselves from corruption, selfishness and effeminacy; and to be the avengers of Justice and the scourges of tyranny—were the highest blessings which Spartans knew; and whenever they were called to exert themselves on this score, they declined neither toils nor dangers nor suffering. The blaze of public spirit then shone illustrious from bosom to bosom, till it had effectually subdued and consumed the enemies of their country. Their very women shared the general contagion; and whenever the trumpet sounded the alarm of war, one fitted out a husband, and another a son; charging them, by all the ties of love and honour and duty, not to disgrace the dignity of the Spartan name, and either to chastize the insolence of their enemies, or perish in the glorious attempt.

SEEING then, my countrymen, such was the virtue of a Spartan, and even of a

Spartan woman, what may not be expected from Britons; who, added to all the advantages which the former enjoyed, have that of the christian religion and its everlasting prospects to animate and inflame their conduct? We are, or might be, the happiest and most enlightened people in the world; and, by consequence, we ought to be the bravest.

WERE we to cast our eyes over this globe, and to take a view of the condition of our fellow-creatures in other countries; how should we bless our lot, and how dear would the name of Britons become to us!

NOT to mention many parts, even of Europe itself, where the common people are in a manner the property of their lords, and on little better footing than their cattle themselves; I might carry you through Asia and Africa, to shew you the deplorable state of human nature in those countries, groaning under a race of monsters that disgrace their very shape, and in a condition so compleatly miserable, that you have neither seen nor can imagine any thing of the kind. The wild savage, that
roams

roams the wilderness, is infinitely happier than they.

BUT I shall not take up your time with these eastern scenes of servitude and woe. Thanks be to God! we are as far removed from the danger of them, as we are from the place of their existence. Our apprehensions are from another quarter. Our ambitious French neighbours are the only people on earth, from whom we have any thing to fear. It may, therefore, be proper to give you a sketch of the situation we should be in, under their government and power.

AND, on this head, I would observe first that among them, you would in vain look for that happy equality and security which you enjoy here. All the property of the subject lies there at the absolute disposal of the sovereign; and the poor labourer has no encouragement to be industrious or get before hand in the world, since he can neither be certain to comfort himself thereby, nor those with whom he is most nearly connected.

You have frequent opportunities of being informed of the manner in which the
French

French are forced to live near ourselves in Canada. You know on what poor fare all, who can bear arms among them, are obliged to follow their arbitrary leaders thro' these inhospitable American woods; seldom enjoying a comfortable meal, unless by chance they can seize it from us, which makes them the more eager to dispossess us of these happy settlements, and to reap the fruit of our labors.

BUT, added to all their other miseries, the greatest is, that they are not only deprived of freedom of Body, but even of Mind. Instead of being permitted to pour forth the genuine Worship of the Heart, before the great Creator of Heaven and Earth, they are obliged to pay a mock-adoration to those "who are no Gods!" Instead of putting their trust in his mercies, thro' the one only Mediator Jesus Christ, they are forced to put a vain confidence in relicks, and departed spirits, and those who can afford no help. Instead of following the plain dictates of common sense and the light of their own understandings, they must submit to be hoodwinked, and have their consciences ridden,
by

by a set of priests and jesuits and monks and inquisitors, swarming in every corner!

BUT how different is the case among us! we enjoy an unprecarious Property; and every man may freely taste the fruits of his own labors, "under his Vine and under his Fig-tree, none making him afraid." If God has blessed us with the good things of this life, we need not fear to make an appearance answerable to our condition; and what we do not spend ourselves, the laws will secure to our children after us. The king, upon his throne, cannot exact a single Farthing of our estates, but what we have first freely consented to pay by laws of our own making. We cannot be dragged out, in violation of Justice and Right, to wade in seas of blood, for satiating the avarice or ambition of a haughty monarch. We need not fear Racks, nor Stripes, nor Bonds, nor ARBITRARY IMPRISONMENTS, from any authority whatsoever; or could such prevail for a time *above Law*, yet, while the constitution remains sound, we may be sure the very act would soon destroy itself, and terminate at length in the utter ruin of the projectors.

'TIS

'TIS our happiness too that our Minds are as Free as our Bodies. No man can impose his own Dogmas or notions upon our Consciences. We may worship the God of our Fathers, the only living and true God, in that manner which appears most agreeable to our own understandings, and his revealed Will. The Bible is in our hands ; we are assisted by an orthodox gospel-ministry ; we may search and know the Words of eternal Life ; and, what is equally valuable, we may convey what we know to our children after us, no man having it in his power to wrest their Education from us.

THIS, my dear countrymen, is happiness indeed ! and what still enhances it, is the consideration that we are not only called to enjoy it ourselves, but perhaps to be the instruments of diffusing it over this vast continent, to the nations that sit in "darkness and the shadow of Death."

SURELY the thought of this ought to rouse every spark of virtue in our bosoms. Could an ancient Spartan rush into the field of death, upon the motives mentioned above ; and is there any danger which a Briton ought to decline for the sake of
these

these inestimable privileges? Or shall a French slave and popish bigot, at this day, do more for the glory of his tyrannical Lord, than a Freeman and Protestant for the best of Kings, and the Father of his People?

THIS land was given to us for propagating Freedom, establishing useful Arts, and extending the kingdom of Jesus. Shall we, then, be false to such a trust, or pusillanimous in such a divine cause? We have hewn out habitations for ourselves in an uncultivated wilderness; and shall we suffer them to fall a prey to the most faithless of enemies? We have unfurled the Messiah's banner in the remotest parts of the earth; and shall we suffer the bloody flag of Persecution to usurp its place? We have planted the blessed Gospel here; and shall we suffer Heathen error to return where the glad Tidings of Salvation have once been preached?

No, countrymen! I know your souls disdain the very thought of such a conduct; and you would rather suffer ten thousand deaths (were so many possible) than be guilty of that which would entail infamy on

P

your-

yourself, and ruin on your latest posterity.

YOUR readiness to join in the measures concerted for your safety, and to strike a decisive blow against the enemy, may much determine your future happiness and safety as a people; and I may well trust, when so much is at stake, you will not be backward in offering your service for a few months, under a General of humanity, experience, and every amiable accomplishment. I hope even to hear that our Women will become advocates in such a cause, and entitle themselves to all the applauses so long ago paid to their Spartan predecessors!

I WOULD not now wound you, with a disagreeable recapitulation of our past misconduct and fatal indolence, especially in these Southern colonies. Many a time has it been in our power to crush out this dangerous war with a single tread of our foot, before it blazed up to its present height—But this we sadly neglected; and, perhaps, the all-wise disposer of events meant to shew us that, when our affairs were at the worst, he was Mighty to save.

NEVER

NEVER was the Protestant Cause in a more desperate situation, than towards the close of last campaign. The great and heroic King of Prussia stood ready to be swallowed up of the multitude of his enemies. The British Nation was torn to pieces by intestine divisions ; its helm continually shifting hands ; too many bent on sordid views of self-interest ; too few regarding the public good ; Minorca lost ; Hanover over-run ; our secret expeditions ending in disgrace ; our forts in America destroyed ; our people captivated or inhumanly murdered, and our fleets dispersed and shattered before the winds——

YET, even then, when no human eye could look for safety, the Lord interposed for the Protestant Religion. In the short space of two months, the king of Prussia extricated himself out of his difficulties, in a manner that astonished all Europe, and will continue to be the admiration of ages to come ! And had we only done our parts in America at that time, the pride of France would have been effectually humbled, and we should probably now have been rejoicing in an honorable peace.

BUT as that was not the case, the nation, in concert with the king of Prussia and other Protestant powers, has been obliged to make one grand push more for the general cause in the present campaign; and if that is unsuccessful, God knows what will become of our liberties and properties. This we may lay down as a certain truth, that the expence of the present war is far too great to be born long by the powers concerned in it. The British nation is labouring under a heavy load of taxes. These colonies are likewise drained to the utmost, and sinking under the burthen, as we all feel. Peace, then, of some kind or other, must be a desirable event; and upon our success this campaign it may depend, whether we shall dictate a Peace to the French, or they to us. Should the latter be the case, (which God forbid!) it would be a fatal peace to us.

RISE then, my countrymen! as you value the blessings you enjoy, and dread the evils that hang over you, rise and shew yourselves worthy of the name of Britons! rise to secure to your posterity, peace, freedom, and a pure religion! rise to chastize a perfidious nation for their breach of
treaties,

treaties, their detestable cruelties, and their horrid murders! remember the cries of your captivated brethren, your orphan children, your helpless widows, and thousands of beggar'd families! think of Monongahela, Fort-William Henry, and those scenes of savage death, where the mangled limbs of your fellow citizens lie strewed upon the plain; calling upon you to retrieve the honor of the British name!

THUS animated and roused, and thus putting your confidence, where alone it can be put, let us go forth in humble boldness; and the Lord do what seemeth him good!

A P P E N D I X II.

Account of the College and Academy of PHILADELPHIA.

HAVING mentioned this Institution in the fifth of the foregoing Discourses, in a manner that may make some persons desirous of knowing more concerning it; the author thought it might not be improper to annex a short account of it, taken from one which he had written and published sometime ago in America. He has many reasons for desiring to make so good a design as public as possible. He knows that it is for the interest of sound Religion and Learning that it should be supported, and believes that it needs only to be more generally known, in order to recommend it to that favour and encouragement of the humane and benevolent elsewhere, which it can hardly expect from the present Leaders of the country where it is established; and yet will stand in need of before it is brought to perfection.

How far such an institution would be practicable in a very large community, perhaps time will best shew. At present it is found extremely well adapted to the circumstances of the place where it is erected, and may boast several things

in its plan of a very laudable nature, which yet are peculiar to itself. Mr. Sheridan, no doubt, never heard of the constitution of this seminary, when he asked the following question.

“To instruct our youth, says he, * in the arts of reading and writing, there are many seminaries every where established, throughout this realm; but who, in these countries, ever heard of a master for the improvement of Articulation, for teaching the due proportion of sounds and quantity of syllables in English, and for pointing out to his pupils, by precept and example, the right use of accents, emphases and tones, when they read aloud, or speak in public?”

Now, from the following account, it will appear that such a Master of Articulation, as is mentioned above (styled “professor of English and Oratory”) has been employed in the college and academy of Philadelphia, from the beginning; and if the many advantages that have arisen from that Part of the plan were sufficiently known, they would furnish one very convincing argument in favour of the point which that ingenious gentleman is so worthily striving to accomplish, in behalf of the Language and Elocution of his country. But to proceed to the account itself.

* See Sheridan's introductory discourse to lectures on elocution, &c.

IN the year 1749, a number of private gentlemen of Pennsylvania, who had long considered it as a misfortune to the youth of the province, that there was no public seminary in it, where they might receive the accomplishments of a regular education, published a paper of hints and proposals for erecting an Academy in the city of Philadelphia. They observed very justly that the good education of youth has been esteemed, by wise men in all ages, the surest foundation both of private and public happiness; and that it has been the principal concern of every well-regulated government to establish and endow proper seminaries for the advancement of learning, and for training up a succession of men, fit to serve their country in every useful station. Many of the first settlers of America were men who had received a good education in Europe; and to their wisdom and good management much of the present prosperity of the colonies is owing. Nevertheless, it was obvious that without making a provision for cultivating wisdom and goodness in the rising generation, they would soon degenerate into a state of ignorance and barbarity, little better than that of their Neighbour-Savages, and be neither able to preserve nor enjoy the inestimable blessings, delivered down to them from their fathers.

To prevent these dreadful misfortunes, was the design of those who projected this institution; a design that will do honor to their names as long as any memorial of virtue and letters shall remain in their country; and a design in which they can boast all the Sages and Law-givers and Patriots
of

of every age, as their patterns and fellow labourers, for the propagation of wisdom and the good of their species!

THIS design was not long formed before it was carried into execution. Twenty four Persons joined themselves together, as Trustees for carrying on the work, and agreed never to exceed that number; which was composed, without any regard to difference in religious persuasions, of creditable gentlemen of various professions and callings.

THE scheme being made public, with the names of the gentlemen undertakers, all was so well approved of, that in a very short time the subscription for carrying it on amounted to Eight Hundred Pounds per annum, for five years; a very strong proof of the public spirit and generosity of the inhabitants of that place!

IN the beginning of January 1750, three of the schools were opened, namely the Latin school, the Mathematical school, and an English school. For it had always been considered as a very leading part of the design, to have a good school in the mother tongue, and to have a person of abilities entrusted with the care of it.

ORATORY, correct Speaking and Writing the Mother Tongue, are branches of education too much neglected in all seminaries, as is often visible in the public performances of some of our most learned men. But, in the circumstances of this province, such a neglect would have been still more inexcusable, than in any other part of the British dominions. For being made up of so great a mixture of people, from almost all corners of the world, necessarily speaking a variety of languages and dialects, the true pronounciation

tion and writing of our own language might soon be lost, without such a previous care to preserve them in the rising generation.

AT the opening of the above schools, which were intended to be preparatory to the higher parts of learning, a suitable sermon was preached, by the provincial secretary, from St. John viii. 32. "And ye shall know the Truth, and the Truth shall make you Free."

THIS reverend and worthy gentleman (who, amid all the labours of his public station, as well as the many private labours in which his benevolence continually engages him, has still made it his care to devote some part of his time to Classical Learning, and the study of Divinity to which he was originally bred) took occasion, from these words of our blessed Saviour, to shew the intimate connexion between Truth and Freedom, between Knowledge of every kind, and the preservation of Civil and Religious Liberty. For it has ever been found that where the Former is not, the Latter cannot long subsist.

THE institution, thus begun, continued daily to flourish; and at length the Trustees applied for a charter of incorporation, which they obtained in July, 1753, from the honourable Proprietors; who likewise gave a handsome benefaction for carrying on the work, and intend to do much more for completing it.

Soon after it was found that many of the youth, having gone thro' their course of Grammar-Learning, would be desirous of proceeding to Philosophy and the Sciences; and this being represented to the Trustees, they began to think of enlarging their plan, as they had promised at the

beginning. They were highly sensible that the knowlege of Words, without making them subservient to the knowlege of Things, could never be considered as the business of education. To lay a foundation in the Languages, was very necessary as a first step, but without the superstructure of the Sciences it would be but of little use for the conduct of life.

IN consideration of this, the trustees determined to complete the remainder of their plan and applied for an Addition to their charter, by which a power of conferring degrees and appointing Professors in the various branches of the arts and sciences, was granted to them. By this means, a College was added to, and ingrafted upon their former Academy; a joint government agreed upon for both; the style of the trustees changed to that of—"Trustees of the College, Academy and Charity Schools of Philadelphia;" and the Professors constituted under them into one body or Faculty, by the name of "The Provost, Vice Provost and Professors of the College and Academy of Philadelphia." This charter bears Date May 14th 1755.

HAVING given a short account of the rise of this institution, I proceed now to give a view of the different Branches thereof, as they are at present; and shall begin at the lowest, which consists of two Charity Schools. In one of them forty girls are taught Reading, Writing, Sewing, &c. In the other, about seventy Boys are taught Reading, Writing, and Arithmetic, in order to fit them for various sorts of business and mechanic Arts.

THE Second branch is properly an English Academy, and consists of two parts; an English
and

and Writing school, and a school for the Practical branches of the Mathematics. In the Former, besides Writing, the Pupils are taught the Mother-tongue Grammatically, together with a correct and just pronounciation. For attaining this, a small rostrum is erected in one end of the school, and they are frequently exercised in *reading aloud* from it, or in *delivering short orations*; while the Professor of English and Oratory stands by to correct whatever may be amiss, either in their Speech or Gesture.

BESIDES this rostrum, which is in their private school, there is also a large stage or oratory erected in the College hall, where the Speakers appear on all public occasions, before as many of the inhabitants as please to attend.

THIS part of the institution is of singular benefit. It corrects unbecoming bashfulness, &c. gives the youth presence of mind, habituates them to appearing in public, and has been the means of producing many excellent young Orators, that have occasionally charmed large audiences*; and it is hoped will soon become an honour and an ornament to their country, in the various stations to which they may be called. This attention to public speaking, which is begun here with the very rudiments of the mother-tongue, is continued down to the end; and especially in the Philosophy schools, where the youth frequently deliver

* A number of the students and scholars performed the masque of Alfred by way of Oratorial Exercise, before the Earl of Loudoun and the Governors of the southern colonies, in the beginning of the year 1757, with very much and just applause; and on any occasion a sufficient number of speakers may be selected to perform any good piece of this kind.

exercises of their own composition, at commencements, examinations, and other public occasions.

THE Third and highest branch of the institution is the College, in which the learned languages and the sciences are taught, as in other Colleges and Universities, tho' on a plan somewhat different. It consists of the Latin and Greek schools, and three Philosophy schools. An account of the whole follows.

LATIN and GREEK SCHOOLS.

1st STAGE. Grammar. Vocabulary. Sententiæ Pueriles. Cordery. Æsop. Erasmus.

N. B. To be exact in declining and conjugating. To begin to write exercises, for the better understanding of Syntax. Writing, Reading and Speaking of English to be continued, when necessary.

2d STAGE. Selectæ e veteri Testamento. Selectæ e profanis Authoribus. Eutropius. Nepos. Metamorphosis. Latin Exercises and Writing continued.

3d STAGE. Metamorphosis continued. Virgil with Prosody. Cæsar's Comment. Sallust. Greek Grammar. Greek Testament. Elements of Geography and Chronology. Exercises and Writing continued.

4th STAGE. Horace. Terence. Virgil reviewed. Livy. Lucian. Xenophon or Homer begun.

N. B. This year to make Themes; write letters; give descriptions and characters. To turn Latin into English, with great regard to punctuation and choice of words. Some English

English and Latin orations to be delivered, with proper grace both of elocution and gesture. Arithmetic begun.

SOME youths, it is found, go thro' these stages in three years, but most require four, and many five years; especially if they begin under nine or ten years of age. The masters must exercise their best discretion in this respect.

THOSE who can acquit themselves to satisfaction in the books laid down for the fourth stage, after public examination, proceed to the study of the sciences, and are admitted into the Philosophy-Schools as Freshmen, with the privilege of being distinguished with an under-graduate's gown. The method of study prosecuted in these schools for the term of three years, follows; and the portion of reading allotted for each month is particularly distinguished.

VIEW

VIEW of the PHILOSOPHY-SCHOOLS.

		F O R E N O O N.			
		I N S T R U M E N T A L		P H I L O S O P H Y.	
		L E C T U R E I.		L E C T U R E II.	
FIRST YEAR.	FRESHMEN May 15.	Lat. & Engl. Exercises continu'd.		Common Arithmetic reviewed.	
	First Term.	—	—	—	Decimal Arithmetic.
	Three Months.	—	—	—	Algebra.
	Second Term.	The same.		Fractions and Extrac. Roots.	
	Three Months.	—	—	—	Equations, simple & quadratic.
				Euclid, first six Books.	
	January.	Logic with Metaphysics.		— — — —	
	Third Term.	—	—	—	—
	Four Months.	—	—	—	Euclid a second Time.
				Logarithmical Arthmetic.	
	Remarks.	N. B. At leifure hours Disputation begun.			
SECOND YEAR.	JUNIORS. May 15.	Logic, &c. reviewed.		Plain & Spherical Trigonometry.	
	First Term.	Surveying and Dialling.		—	—
	Three Months.	Navigation.		—	—
	Second Term.	Conic Sections.		Euclid, 11th Book.	
	Three Months.	Fluxions.		—	12th Ditto.
				Architecture, with Fortificat.	
		MORAL PHILOS. begun.		NAT. PHILOSOPHY begun.	
	January.	Viz. Compend. of Ethics.		Viz. General Propert. of Body.	
	Third Term.	—	—	—	—Mechanic Powers.
	Four Months.	—	—	—	—Hydrostatics.
				—	—Pneumatics.
Remarks.	N. B. Disputation continued.		N. B. Declamation and public Speaking continued.		
THIRD YEAR.	SENIORS. May 15.	Ethics continued.		Light and Colours.	
	First Term.	—	—	—	Optics, &c.
	Three Months.	Natural and civil Law.		Perspective.	
	Second Term.	Introduction to Civil History.		Astronomy.	
	Three Months.	—to Laws and Government.		Nat. History of Vegetables.	
		—to Trade and Commerce.		— — — — of Animals.	
	January.	Review of the Whole.		Chemistry.	
	Third Term.	—	—	—	Of Fossils.
	Four Months.	—	—	—	Of Agriculture.
		Examinat. for Degree of B. A.		— — — —	
			N. B. Thro' all the Years, the French Language may be studied at leifure Hours.		

FIRST YEAR.	AFTERNOON. Classical and Rhetorical Studies.	LECTURE III.	PRIVATE HOURS. Miscellaneous Studies.
FRESHMEN May 15. First Term. Three Months.	Homer's Iliad. — — — — Juvenal.		For improv. the various Branches Spectators, Rambiers, &c. for the Improvement of Style, and Knowledge of Life. Barrow's Lectures. Pardie's Geometry. Maclaurin's Alge- bra. Ward's Mathematics. Keil's Trigonometry. Watts's Logic, and Supplement. Locke on human Understanding. Hutcheson's Metaphysics. Vare- nius's Geography. Watts's Ontology and Essays King de Orig. Mali, with Law's Notes. Johnson's Elem. Philos.
Second Term. Three Months.	Pindar. Cicero, select Parts. Livy resumed.		
January. Third Term. Four Months.	Thucydides, or Euripides. Wells's Dionysius. — — — —		
Remarks.	N. B. Some Afternoons to be spared for Declamation this Year.		
SECOND YEAR.	Introduction to Rhetoric.		
JUNIORS. May 15. First Term. Three Months.	Longinus, critically. — — — —		Vossius. Bossu. Pere Bohours. Dryden's Essays and Prefaces. Spence on Pope's Odyssey Trapp's Prælect. Poet. Diony- sius Halicarn. Demetrius Pha- lereus. Stradae Prolusiones. Patoun's Navigation. Grego- ry's Geometry — on Fortificati- on. Simson's Conic Sections. Maclaurin's and Emerson's Flux- ions. Palladio by Ware.
Second Term. Three Months.	Horace's Art of Poetry, critically Aristot. Poet. &c. critically. Quintilian, select Parts.		Helsham's Lectures. Grave- sande. Cote's Hydrostatics. Defa- guliers. Muschenbroek. Keil's Introduction. Martin's Philo- sophy. Sir Isaac Newton's Philo- sophy. Maclaurin's View of Ditto. Rohault per Clarke.
	COMPOSITION begun		
January. Third Term. Four Months.	Cicero pro Milone. — — — — Demosthenes pro Ctesiphon.		Puffendorf by Barbeyrac. Cumberland de Leg. Sidney. Harrington. Seneca. Hutcheson's Works. Locke on Government. Hooker's Polity. Scaliger de Emendatione Tem- porum. Preceptor. Le Clerc's Compend. of History — Gre- gory's Astronomy. — Fortescue on Laws. N. Bacon's Discourses. My Lord Bacon's Works. Locke on Coin. Davenant. Gee's Com- pend. Ray. Derham. Spectacle de la Nature. Religious Phi- losopher — HOLY BIBLE, to be read daily from the Begin- ning, and now to supply the De- ficiences of the Whole.
Remarks.	N. B. During the Application of the Rules to these famous O- rations, Imitations of them are to be attempted on the Models of perfect Eloquence.		
THIRD YEAR.	Epicteti Enchiridion.		
SENIORS. May 15. First Term. Three Months.	Cicero de Officiis. Tusculan Quæst. Memorabilia Xenoph. Greek.		
Second Term. Three Months.	Patauii. Rationar. Temporum. Plato de Legibus. Grotius de Jure, B. & P.		
January. Third Term. Four Months.	Afternoons of this 3d Term, for Composition and Declama- tion on Moral and Physical Sub- jects. — Philosophy Acts held.		

ON this plan, it is to be remarked that life itself being too short to attain a perfect acquaintance with the whole circle of the Sciences, nothing has ever been proposed by any scheme of University-Education, but to lay such a general foundation in all the branches of literature, as may enable youth to perfect themselves in those particular parts, to which their business, or genius, may afterwards lead them ; and scarce any thing has more obstructed the advancement of sound learning, than a vain imagination, that a few years, spent at college, can render youth such absolute Masters of Science, as to absolve them from all future study.

As far as our influence extends, we would wish to propagate a contrary doctrine ; and tho' we flatter ourselves that, by a due execution of the foregoing plan, we shall enrich our country with many Minds, that are liberally accomplished, and send out none that may justly be denominated barren, or unimproved ; yet we hope that the youth committed to our tuition, will neither at college, nor afterwards, rest satisfied with such a general knowledge, as is to be acquired from the public lectures and exercises. We rather trust that those, whose taste is once formed for the acquisition of solid Wisdom, will think it their duty and most rational satisfaction, to accomplish themselves still farther, by manly perseverance in private study and meditation.

To direct them in this respect, the last column contains a choice of the most approved writers in the various branches of literature, which will be easily understood when once a foundation is

is laid in the books to be used as Classics, under the several lectures. For these books will not be found in this last column, which is only meant as a private library, to be consulted occasionally in the lectures, for the illustration of any particular part; and to be read afterwards, for completing the whole.

IN the disposition of the parts of this scheme, a principal regard has been paid to the connexion and subserviency of the Sciences, as well as to the gradual openings of young minds. Those parts are placed first, which are suited to strengthen the inventive faculties, and are Instrumental to what follows. Those are placed last, which require riper judgment, and are more immediately connected with the main business of life.

IN the mean time, it is proposed that they shall never drop their acquaintance with the *classic Sages*. They are every day called to converse with some one of the ancients, who, at the same time that he charms with all the beauties of language, is generally illustrating that particular branch of philosophy or science, to which the other hours of the day are devoted. Thus, by continually drawing something from the most admired masters of sentiment and expression, the taste of youth will be gradually formed, to just Criticism, and masterly Composition.

FOR this reason, Composition, in the strict Meaning of the term, cannot well be begun at an earlier period than is proposed in the plan. The knowledge of Mathematics is not more necessary, as an introduction to natural philosophy, than an acquaintance with the best ancient and modern writers, especially the Critics, is to just Compositi-

on; and, besides this, the topics or materials are to be supplied, in a good measure, from Moral and Natural * Philosophy.

THUS, it is hoped, the student may be led thro' a scale of easy ascent, till finally rendered capable of Thinking, Writing and Acting well; which are the grand objects of a liberal education.—At the end of every term, some time is allowed for Recreation, or bringing up slower Geniuses.

PERHAPS, after all, some who see this plan, may think three years too scanty a period for its execution; and, undoubtedly, a period somewhat longer would be better. But it is found, nevertheless, that the time is sufficient for a middling genius, with ordinary application; and where both genius and application are wanting, no time will be found sufficient.

DIFFERENCE of circumstances is always to be regarded. In our American Colonies very few youth can be detained for a long period at infant unendowed colleges, where they must wholly maintain themselves at a considerable expence, and where their genius seems not only to be sooner ripe, but where there is also a more immediate demand, and a more easy settlement to be obtained, in all the ways of genteel employment, for Young Men of Parts, than there is in European Countries. Besides this, close study for ten months of the year is here required.

* See Discourse v.

The Whole in one VIEW.

Schools.		Masters.	
College.	Three Philosophy Schools.	The Provost and Viceprovost	
	Latin and Greek Schools.	{ The Professor of Languages, 2	
	Students and Scholars in this	{ Tutors, a Writing-master, &c.	
Acade- my.	English School.	part about — — — 95	
	School for practical Branches of	{ The Professor of English and	
	Mathematics.	{ Oratory, with one Assistant.	
Charity Schools.	Scholars in this part about —	{ The Professor of Mathema-	
	School for Charity Boys.	tics. — — — 60	
	School for Charity Girls.	One Master and one Assistant	
	Scholars in this Part — — — —	One Mistress — — — 113	
		In all, 268	

THUS we see that this institution is placed on a most enlarged bottom, being one great Collection of Schools, under a general government; in which all the branches and species of education are carried on that can be conceived necessary for any community, whether in the *learned Professions*, in *Merchandise*, in the *mechanic Arts*, or inferior *callings*. It may, therefore, be proper now to give a short sketch of those methods, by which discipline and good order are preserved, among such a variety of schools, students, and scholars.

THE chief power is, by Charter, lodged in twenty four Trustees, who must all be residents not only within the province, but within five miles of the City. All matters of higher import are to be decided by their council and direction; and all Laws are either to be made by them, or receive a final sanction from them. No student can receive the honors and ordinary degrees of the college, without a previous examination in their presence, and a Mandate under their privy seal and the hands of a majority of them.

them. Nor can even an honorary Degree be conferred without a like Mandate, under the said privy-seal and the hands of at least two thirds of the whole body; which regulations must always be a means of preventing a prostitution of those degrees and honors to the Illiterate and Undeserving, which should be the reward of real Learning and Worth.

IN order to do their duty as trustees more effectually, they set apart the second Tuesday of every month, for visiting and examining the schools, conversing and advising with the masters, encouraging the students according to their several degrees of merit, and making such regulations as may be thought necessary. All the schools have their turns of these visitations; which are truly calculated to keep up the spirit of the institution, and promote diligence, emulation and good behaviour among the scholars.

BESIDES these stated meetings, their president, who is chosen annually, has a power of calling other meetings on any particular occasion.

UNDER these trustees, the principal masters are constituted into a Faculty, or common body, with all the powers necessary for the ordinary government of the schools and good education of the youth. They are to meet, in Faculty, at least once in every two weeks, and at such other times as the Provost, or senior member present, shall think fit to call them, or any two members desire him so to do. At these meetings they are to enquire into the state of the schools, and see that the several parts of education be regularly carried on, and the laws of the institution duly executed and observed. They have also power to enact temporary

porary Rules and Ordinances, to be in force as Laws, till the first ensuing meeting of the Trustees; before whom they are then to be laid in order to be altered, amended or confirm'd, or left probationary for a longer period, or wholly laid aside, as they shall think fit.

By this method, all Laws either do, or may, take their rise from masters, who being daily present in the institution know best what regulations and orders may be wanted. At the same time, as these regulations are to receive their last sanction from the Trustees and Visitors, who are men of experience, influence and probity, and have children of their own to educate, we may be certain that nothing can obtain the force of a standing Law, but what is found salutary and good upon trial.

By the present rules, the faculty of masters meets every Thursday noon, and all the schools are assembled before them that they may examine the weekly roll, and call delinquents to account. As several youth are too big for corporal punishment, there are small Fines by the laws agreeable to the nature of the offence, and the custom of other colleges; yet no one need pay any such fine unless he chuses it, but may undergo the same punishment as if no such fines had ever been appointed. Whatever money is thus raised from the slothful and refractory in Fines, is appropriated in Rewards to the diligent and obedient; so that any youth, who has once been a delinquent, may have an opportunity of getting back, by future care, what he forfeited by former neglect.

THESE Rewards and Punishments are both administred in the most public manner; and, in

short, the whole discipline is so reasonable and just, that any youth who might desire to break thro' the rules of this institution in his younger years, can hardly be expected to submit even to the rules of Society itself, when grown up.

As to the plan of education, it has been the fruit of much thought. Great care has been taken to comprehend every useful branch in it, without being burdensom, or launching into those that are unnecessary.

THE principal masters are men of known abilities, who have given many specimens of their skill, in those particular parts of literature which they severally profess. Nor is it any objection, but rather an advantage, particularly to the youth intended for business and public life, that the building is within the city. By good rules and good example, the Morals of youth may be as easily preserved, in a great and well-policied city, as in a small village; if we can suppose any place to continue small where such a seminary is once founded. When I speak so, I would be understood to mean, when the youth all lodge in the houses of their parents, or in lodgings within the walls of the college; which the trustees, by their first plan proposed to erect, and will doubtless accomplish whenever their funds will permit.

IN this institution, there is a very noble Apparatus for experiments in Natural Philosophy, done in England by the best hands, and brought over from thence, in different parcels, at a very great expence. There is also, in the experiment room, an Electrical Apparatus, the property of one of the professors, chiefly his own invention, and perhaps

perhaps the completest of the kind, now in the world.

THIS is a faithful, tho' brief, account of the whole seminary; and what a blessing must it prove to the continent of America in general, as well as to the province in which it is founded? What advantages may not the youth reap, amid so many opportunities of improvement, and so many incitements to industry; where the masters transact every thing by joint advice; where all possible regard to religion and morality is kept up, and the whole open to the visitation and frequent inspection of a number of gentlemen of rank and character?

MAY there never be wanting a succession of such gentlemen to take the trust and care of it; and may it continue, to the latest times, as a shining light to the world around it!

A P P E N D I X III.

A PHILOSOPHICAL * MEDITATION, and RELIGIOUS ADDRESS to the SU- PREME BEING.

P R E P A R A T O R Y A D D R E S S .

O ! E T E R N A L source of Life, Light and Love ; that permittest thy reasonable creatures to open their souls to Thy divine influence by prayer ! compose my thoughts, raise my affections ; and grant that I may approach Thy awful presence, with a humble sense of my own indigence,

* This piece was first composed for the use of young Students in Philosophy, and published in London 1754, at the end of a book of Ethics, written by the Rev. Dr. Samuel Johnson, president of the college of New York ; and the design of it was explained as follows —

“ The author having been entrusted with the publication of these Ethics was of opinion, that a Meditation and Address on this model, which might be a summary recapitulation of the work, and also contain Petitions for the divine aid in discharging the duties discovered and laid down in it, would be of great use to the young student.”

“ Hence this Composition consists of the same parts with the treatise itself, viz.

“ First, The Speculative truths relating to God, which make the Address and Acknowledgement of him ; and the Speculative truths relating to ourselves, which make the Confession.

“ Secondly, The Practical duties that result from these truths, which are Moral, Divine and Social. Petitions for grace to discharge these aright make the Petitory parts.

“ The

digence, and with worthy apprehensions of Thy all-sufficiency. As Thou hast given me the means of knowing, in some degree, the relations which I sustain, and hast also given me reason to deduce from thence my various duties; permit me to fly to Thine almighty grace and aid, to enable me to put these duties in practice: For, without this, I know how insufficient I am, by my own natural strength, to do any thing that is truly acceptable to Thee.

The speculative Part of Christian Philosophy.

1. IN the course of my researches, what first of all appears to me is—that Thou
 1. Truths with respect to God. art from everlasting to everlasting, completely happy in Thyself, perfect in Goodness, Power and Wisdom.

THY Goodness spoke creation into birth, with no other view but to communicate to finite natures, from that unbounded ocean that flows for ever undiminished round thy throne, the greatest possible sum of Happiness that such natures can possibly share! Thy Power governs Thy universal family of heaven and earth as best suits the ends of their various natures, and Thy gracious designs towards them! And Thy Wisdom so conducts the eternal scheme, that, however it

“The author, however, does not offer this as a complete form. For Intercession, Thanksgiving, and some other parts of Prayer, could no otherwise make a part on this plan, than by petitioning for the regular discharge of them, considered as duties.”

Having explained the first intention of this piece, the author is now willing to preserve it in a collection of his own; hoping that the same candor, which he will stand in need of for the other parts of the present work, will suffice for this.

may

may now appear to Thy short-sighted creatures, it will at last unfold itself in a perfect consistent whole, whose invariable object has all along been the greatest good of Thy whole family ; and thus open a new scene to make them for ever happy in the contemplation of such boundless love and perfection.

THOU hast portioned out thy gifts and favours in various degrees among thy creatures. To * me Thou hast given the noble Faculties of reason and understanding. “ Thou hast made me but a little lower than the angels, and crowned me with glory, honour and immortality.” Thou tookest me from the womb, and hast tenderly preserved and provided for me to this very moment. Thy unwearied patience has born with all my failings, and Thy overflowing love has even loaded me with undeserved favours and advantages——

BUT what language can speak Thee as Thou art ? Thy goodness towards me rises far above all expression, far above all thought. When I had strayed from Thee and was sunk in ignorance, thou thyself vouchsafed to speak to me, rising up early and speaking. Thou didst also send thy servants the prophets, rising up early and sending them. Last of all thou sentest the Son of Thy bosom with his holy apostles, to save me from merited destruction ; to restore my ruined nature ; to instruct me in my duty, and guide me to endless rest. “ How precious are Thy thoughts unto me, O my God ! How great is the sum of them ! if I should count them, they are more in number than the sand !”——

* Me, in the first person, is here put for the human species.

2. ALL this, O heavenly Father, I know Thou art ; and all this I know Thou hast done for me ! But when I enquire, in the next place, what I myself am, and what I have done in return ; alas ! my conscience tells me that I have not always considered and acknowledged Thee as being what Thou art. I have often counterworked Thy gracious purposes towards me, and sinned against Thy holy and equitable laws. Forgetting my high preeminence of birth, I have often perversely abused, or ungratefully neglected the proper use of, those noble powers with which Thou hast crowned my nature. “ My iniquities have taken hold of me so that I cannot look up. They are more in number than the hairs of my head ; therefore my heart faileth me.” Yet still, when I reflect on Thy paternal love, my hope is in Thy mercy, through the Redeemer, that “ Thou wilt hide Thy face from my sins, and blot out all my transgressions.”

IN this sacred hope, I humbly prostrate myself before Thee, sincerely confessing my repeated trespasses, earnestly imploring Thy forgiveness of them, and stedfastly purposing, as far as in me lies, to amend my future conduct——

LOOK down then, O Thou First and Best of Beings ! From eternal splendors and glories unutterable, look down with compassion on a sinful, but penitent, creature humbled in dust ! For Thy dear son Jesus Christ’s sake, save me from the consequences of mine iniquities. Pardon what is past, and vouchsafe me the aid of Thy holy spirit to lead me thro’ all future trials
in

in the steady exercise of those virtues, Moral, Divine and Social, which in the course of my researches, assisted by Thy Spirit and Revealed will, I have discovered to be my Duties, towards Myself, towards Thee, and towards my Fellow-Creatures.

The Practical Part of Christian Philosophy.

1. WITH regard to Myself, may I, for the future, practise the great virtue of Temperance, and preserve my body chaste, as the temple of the Holy Ghost. ^{1. Petitions for the practice of private Moral Duties, respecting one's Self.} May I discipline my Passions and regulate my Affections aright, that so I may never be subjected to inordinate desires and violent commotions of Soul; but pass my time in Tranquility, Sobriety, Frugality and Industry.

BUT may I always remember that my care is to reach beyond my body to my better part. Hence, may I strive, above all things, to improve the divine faculties of Reason and Understanding; employing them, according to Thy design, as the means of searching and knowing the truth, and conducting myself towards my true happiness. And whatever acquisitions of knowlege I may through Thy aid attain, may I never be puffed up; but refer all to Thee, and in all my researches be self-diffident, from a sense of the extreme scantiness of the highest human Attainments.

YET, O my God! while in the pursuit of true knowlege, I abstain from sinful pride, on the one hand; may I also, on the other, abstain from a narrow despondent undervaluing of those powers which

which thou hast given me, even in their present impaired state. For, though they are not the highest in the scale of being, neither are they the lowest; but are, indeed, noble when considered in their proper place, and with regard to their proper end. There is something grand and august even in the present state of human nature, which speaks its Almighty Author; and those must grovel beneath their native destination, without exerting their strength, or aspiring at any thing that is generous, elevated or greatly good, who have not a just sense of this grandeur—May I have a just sense of it, and reverence my nature! May I consider myself as Thy image, and strive to act up to my dignity in the humble imitation of thy divine perfections.

To dispose me to do this, may I look deeply into myself, and frequently employ my thoughts at home. May I attentively listen to the still voice of a well informed conscience, which is thy vice-gerent within me. What it warns me not to do, may I ever sedulously fly from, however dear; and what it dictates to be done, may I ever resolutely atchieve, however hard!

2. WITH regard to Thee, O my God! may I make it the chief aim of my life to

2. Petitions for the practice of the Divine Duties, respecting God. discharge the Duties of Piety and grateful Praise. May I always acknowledge Thee to be, what Thou art, the sovereign object of all Love; for surely there is nothing that can satisfy the human soul but thee. When I stray from the love of thee, I find within myself a frightful void, and nought of solid happiness to fill it up.

All

All my powers are dissipated with false hopes and false fears; nor can I support the lingering torment of society with myself. But when I return to Thee, sighing and thirsting after Thy divine fellowship, my soul is abundantly satisfied, and filled with inborn tranquility and Joy in the Holy Ghost. Nought can disturb its peace, while it feels Thy presence, exults in Thy favour, and, in all things, quietly resigns to thee, who art infinitely Wise to contrive, Good to incline Thee, and powerful to execute what is best for me in the whole——

O, THEN! may I always love and obey Thee, without the least murmuring or distrust; and consider whatever befalls me now, as meant to discipline and prepare me for future happiness. May I bear every thing with Contentment, Fortitude and Equanimity; neither too much elated or dejected at any thing which this scene can give or take away, since I am not qualified to judge of the tendency of things in the whole.

GIVE me a lively faith in thy promises, and save me from all irreligion and profanation of thy holy name; for thou art the all-seeing Governor and tremendous Judge of the world, and wilt not hold them guiltless who profane or neglect the awful reverence of thy glorious attributes—May I never neglect it, and never forget the worship and grateful praises which are due to Thee, both in private and public; for I can never be without a prompter!

ALL thy works, with unceasing voice, eccho forth thy wondrous praises. The splendid sun, with the unnumbered orbs of heaven, thro' the pathless void, repeat their unwearied circuits,

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that

that, to the uttermost bounds of the universe, they may proclaim Thee the source of justest order and unabating harmony. This earth rolls round the various seasons of the year that, in all her changes and appearances, she may speak thee the original of all beauty; and every creature that lives thereon seems to rejoice in its state and be happy, that it may pronounce Thee the parent of all wisdom and goodness!

SHALL I then, who am favored above them all with reason and voice articulate, mar the grand Chorus? Shall I be the only peevish string in the tuneful instrument? — Oh no! — save me, Thou Sovereign Power! Thou Universal Good! save me from such a perverse ungrateful conduct. Let not Me, Me alone, here so highly endowed, wander as if deaf, blind and dumb, in the midst of Thy applauding works; but may I walk forth with the morning sun and under the evening sky, while my feeling soul attends, and my consenting heart beats unison, to the voice of nature; for the same is thy voice sounding aloud in the ears of the wise.

Thus may I go on my way through life, corresponding with the general harmony, and praising thee for all things — for my reasonable being, for my preservation; and above all for the light of thy gospel, and my redemption through Christ Jesus. This is that astonishing plan by which thou hast reconciled Justice with Mercy; and while all superior beings, inhabiting wide through nature, make every sphere vocal in praises to thee for it, let not Me, Me for whom the wonderful work was wrought, be the only reasonable creature that is silent about it, and that perceives
nothing

nothing grand or august in it. Sooner let me forget to breathe, than forget to extol thee for it. May I mingle in frequent worship with the hosts of Heaven, and swell their universal anthem, adoring its depth, adoring its sublimity, adoring its riches; while oft my raptured heart breaks forth in strains like these—

“BLESS Jehovah, O my soul, and all that is within me bless his holy name! Bless Jehovah, O my soul, and forget not all his benefits; who forgives all thine iniquities, and heals all thine infirmities; who redeems thy life from destruction, and crowns thee with loving kindness and tender mercies. For ever bless Jehovah, O my soul; His name is excellent in all the Earth; His glory is far above the Heavens.” He, only He, is worthy to be celebrated with eternal praises!

3. WITH regard to others, teach me an unbounded Love and Benignity of heart. Save me from that meanest of all vices, a selfish unfeeling soul, coiled up within its own narrow Orb. May I consider myself as related to that universal republic of being, whose common parent thou art; and, in a particular manner, feel for all my own species; weeping the lovely tear of sympathy with those that weep; and mingling the generous joys of congratulation with those that joy.

MAY I consider each individual in this world as having his Infirmities and wants; and let this dispose me tenderly to bear with all, and be ever ready to alleviate the burdens of my fellow exiles, in our common journey to the land of promise.

3. Petition for the practice of the Social Duties, respecting others.

mise. May it be ever present in my thoughts, how many more deserving than me mourn around in "deep retired distress," and drink the bitter draught of misery, while I abound and am glad; and may this consideration induce me to do good, and communicate to the utmost of my power, lest in the day of final retribution they should be comforted, while I am doomed to sorrow in my turn.

BUT, when I have done all in my power to relieve others, let me not think that I have acquitted myself of all my duty towards them. May I also assist them with my advice, and intercede for them in my prayers, that thou wouldst grant them resignation and patience, till, consistent with the generous purposes of thy moral government, thou shalt be pleased to put an end to their troubles.

MAY it be the chief triumph of my soul to see the world holy as well as happy; and especially to see the Society, to which I more immediately belong, a holy and happy one; established upon the everlasting foundation of Truth, Righteousness and Peace. For this cause, having first warmed my own heart with thy love, and satisfied myself of thy eternal goodness, as I now have done, may my benevolence prompt me to lead as many of my fellow-creatures, as I can, to the same temper; striving to make Thee more adored, and them more in love with one another. But may no misguided zeal, or difference of sentiment, induce me to the least breach of charity; much less to the Persecution of others; especially those who profess the same general faith, and
with

with whom I should live as with brethren, heirs of the same common salvation.

IN general, save me, O my God, from all Violence, Cruelty, Hard-heartedness, Slander, Covetousness, Deceit, Infidelity, Moroseness, Disobedience, and every Unsocial disposition. May the sovereign Love of Justice, my Country and Mankind, regulate all my Social Conduct, and inspire me with all noble sentiments and heroic virtues. Let me give every man his Due, and do to him, as I wish to be done to by others. To my Inferiors, let me be condescending, affable and kind; to my Equals respectful, mild and engaging; to my Superiors, submissive, dutiful and obedient; to my Enemies forbearing, placable and forgiving; to my Friends, affectionate, sincere and faithful; and, in a word, to All Mankind, humane, just and amiably courteous, from that inward sweetness and benignity of soul, which are the Elder-born of Charity.

The C O N C L U S I O N.

AND now, my God! grant for Christ's sake, that I at least may spend my time in the faithful discharge of all these my duties, and whatever else may be so. And having thus done all the Good in my power, throughout the whole course of my continuance in this world; having endeavoured to improve my better part in all virtuous habits and useful knowledge in this life, to capacitate myself for happiness in the next, may I calmly and decently take my Departure from this present stage; nor let me, when I have endeavoured

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voured to act up to my character in every former scene, flag under the last.

LET me rather, O God! confront the king of terrors with Christian resolution, in the hopes of being placed with the righteous at Thy son's right hand, in that terrible day, when He shall come in all His glory to judge the world; and in the hopes of returning with him thro' the gates of the new Jerusalem, amidst the shouts and congratulations of all the hosts of heaven, with them to celebrate the praises of the Godhead in that endless state of unmixed joy, which is to be the consummation of virtue and happiness!

THAT this may be my blessed state, I beg thro' the merits and mediation of the same Jesus Christ, who has taught me to sum up my imperfect Petitions, by saying;—

Our Father, &c.

FINIS.



E R R A T A.

PAGE 18. at bottom; *for Galat. read Ephes. &c.*
 p. 25. l. 21. *for on. r. in.* p. 33. l. 20. *for wilt*
thou r. thou wilt. p. 38. l. 2. *for those r. the.* p. 83. l.
 18. *r. heathen.* p. 150. l. 18, 19. *r. distinctly.* p. 210.
 l. 6. *dele* and safety.

